

THE Choise of Change:

Containing the Triplicitie of Diuinitie, Philosophie, and Poetrie,
Short for memorie, Profitable for Knowledge, and Necessarie
for Maners: Whereby the Learned may be con-
firmed, the Ignorant instructed, and all Men
generally recreated.

Newly fet foorth by S. R. Gent. and Student
in the Vniuersitie of Cambridge.

Tria sunt omnia,



AT LONDON,
Printed by Roger Warde, dwelling nere
Holburne Conduite, at the signe of
the Talbot.

An. Dom. 1585.

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Now first fourth by S. R. GENT and Student
in the University of Cambridge

This last omnia.



AT LONDON
Printed by ROBERT WOODWARD, at the Sign of
the Dial.

As Done 1682

W. R.

TO THE RIGHT HONORABLE SIR

HENRY HERBERT, Knight of the most Noble order

of the Garter, Lord of Cardiffe mannor and S. Quintin, & Earle

of Pembroke, the right worshipfull Sir PHILIP

SIDNEY Knight, with the right worthy Gentleman M.

ROBERT SIDNEY Esquier, S. R. Wi-

neword *Sheth increase of vertuous qualittes*

in the mind, of the gifts of the

body, and goodes of

fortune.

significat deatē I



Ight Honourable and Worshipful, If I should folow the custome of such as set forth bookes to the viewe of the world, which passe vnder the protection of noble personages (besides the dread of offending wise men) I should run into one of these three errors, either to praise your H. and W. by adulation, praise my selfe by ostentation, or praise my worke by seeking to bring men into admiration. I purpose none of all these. The first I leaue, least my wordes should empaire your worthinesse. The se-

cond, I refraine, because I finde nothing in my selfe which can deserue praise. The third I will auoide, for if my labour hath bene so well imployed, as it may please you right H. and W. it is able enough to praise it selfe. I therefore present these my three bookes of Diuinitie, Philosophie, and Poetrie (comprized together in one volume) vnto you three right H. and W. (who are linked and vnited together in an indissoluble band of amitie and fraternitie) humbly requesting that you wil countenance the with fauour, & patronage them by your authoritie, that thereby they may eschew the reproches of malicious tongues, and bleare the enuious eyes of such as pry at other mens faultes in the water, which cause things seeme

bigger then they be, but regard their owne faultes as through small nets,

which cause things to seeme lesse. In so doying, you shall grue me

cause to reioice in my trauel, and occasion by thankfulnessse,

to acknowledge my bounden ductie. Thus leauyng

your Honour and Worships to the direction

of the Almightye, I cease, referring my

selfe to your good opinions.

Your Honor and Worships to com-
maund, S. R.

TO THE READER.

- 1 **H**e that knoweth not that he ought to know,
is a brute beast among men.
- 2 **H**e that knoweth no more then he hath need of,
is a man among brute beasts.
- 3 **H**e that knoweth all that may bee known,
is a God among men.

1 **Read willingly.**

2 **Correct friendly.**

3 **Judge indifferently.**



Your humble servant
Richard R.



THE FIRST HUNDRETH OF THE

Triplicite of Diuinitie.

1 Three things do witnesse the worde of God to be true, and of great authoritie.

The history of the world comprehended in the holy Scripture.

Many notable and strange reuelations.

The miracles of the Church which doe confirme the worde.

2 The preaching of the worde of God is comprehended in three things.

In Doctrine.

In Consolation.

In Precepts.

3 The holy Scripture is deuided into three partes.

Into Histories.

Into Precepts.

Into Propheties.

Histories consist in those things which are done.

Precepts in those things which are commanded.

Propheties, in foretelling things which either are already come to passe, or shall hereafter be fulfilled.

4 Three good things are set forth in the scripture, which the Philosophers neuer attained vnto.

The true knowledge of God, and calling on his name.

True comfort in aduersitie.

The way to liue well and worship God aright.

5 Three things are most certaine in the word of God.

Promises.

Propheties.

Threatnings.

6 There be three singular things proper to the Scripture.

Whatsoeuer is taught, is true without falshood.

Whatsoeuer is commaunded, is goodnesse without malice.

Whatsoeuer is promised, is happines without misery.

The first hundreth

7 The word of God was reuealed for 3. causes.

To be learned.
To be beleued.
To be practised.

8 There are three vnderstandings of y^e scriptures set downe by Hugo in his 3. booke of the soule.

Historicall.

The first, containyng cramples fit for the simple.

By Miracles.

Allegoricall.

The second, mysteries fit for the learned.

By Figures.

Moral.

The third, maners common for both.

By Wordes.

9 All Scripture giuen by inspiration as Paule saith, 2. Tim. 3. is profitable for 3. things.

To teach.
To improve and correct.
To instruct in righteousness.

10 There be three kinde of Meditation in contemplation. Hugo.

In creatures.

The first ariseth of admiration.

Admiration, bringeth Question: Question, searching out.

In scriptures.

The second, of reading.

Reading, minisheth matter to know the truth.

In maners.

The third, of circumspection.

Circumspection bringeth operation: Operation is the ende of Meditation.

11 Three waies God spake vnto our forefathers, as Luther is witnesse in his exposition vpon the 35. chap. of Gen.

By dreames.
By manifest visions.
By the voyces of Prophets.

12 The holy Scripture is deuised into 3. partes.

The Lawe.
The Prophets.
The Gospell.

13 S. Paule in his three epistles to the Romans, Galathians, and Ephesians, teacheth 3. things.

He sheweth that all men are sinners.
He teacheth that man is iustified by fayth onely, without the workes of the Lawe.
He prescribeth to them that are iustified, to do good workes.

14 Three

of the Triplicitie of Diuinitie.

14 Thre things make men suspect the epistle of Iude not to be Canonically.

The narration of the strife of Michael the Archangel with the deuill.
The narration of the body of Moses.
The prophesie of Enoch.

15 There are thre sayings found in S. Paule his Epistles which are borrowed of Heathen Antiquaries.

Of Menander. Cuill wordes corrupt good manners. 1. Cor. 15. verse 33.
Of Aratus. Couetousnesse is the roote of all euils. 1. Tim. 6. verse 10.
Of Epimenides. Cretians are allwayes liers, euil beasts, slow bellies. Tit. 1. verse 12.

16 Thre things chiefly to be obserued in the old and new Testament.

Faith, that we may beleue those things to be true, which Moses, & Prophets, Christ and his Apostles haue spoken by the inspiration of the holy Ghost.
Hope, that with a stedfast beleife we may assure our selues that we shal obtain those things that are promised.
Charitie, that we neither doe, nor say any thing but that which is acceptable to God and profitable to men.

17 For thre causes the worde of God is to be preached.

That the hearer may vnderstand, because without preaching he cannot heare.
That he which vnderstandeth may beleue, because without hearing he cannot beleue.
That he which beleueth may doe good, because without faith he cannot do good.

18 For thre causes we ought to be attentiu in hearyng the word of God.

For the reuerence due to God, whose worde we come to heare.
That we may auoide the daunger of negligence.
For the profite which is manifold.

19 There be thre inuisible vertues of God,

Power.
Wisdom.
Goodnes.

Of the which all things proceed.
In the which all things consist.
By & which all things are governed.

The Father is Power.
The Sonne is Wisdome.
The holy ghost is Goodnesse.
B. h.

Power creates.
Wisdom governs.
Goodnes preferres
Rom.

The first hundredth

Rom. I I. vers. 36. Because of him, in him, and by him are all things. To him be prayse for ever and ever. Amen.

20 God is 3. manner of wayes all in all. August.

In heauen, onely he is all.
In earth, onely he is all.
In heauen and earth he is all.

21 Three manner of wayes God is euery where.

By his essence.
By his presence.
By his power.

22 He that will know God as he ought, must think vpon these 3. things. Luther.

What he hath commanded.
What he hath promised.
What he hath threatned.

He that mediteth these three findeth God.

23 For 3. causes are 3. thinges attributed to God.

Eies, because he seeth all things.
Handes, because he maketh all things.
Feete, because he is euery where.

24 There is none like vnto God for 3. things Bernard.

He is rich in mercy.
Mighty in iustice.
Bountifull in grace.

He freely respecteth the humble.
Justly iudgeth the wicked.
Pitifully saueth sinners.

25 We haue receined three sorts of thinges of God our Creator, wherof we ought allways to be mindfull.

Such as lead vs vnto the feare of God.
Such as moue vs to loue God.
Such as prouoke vs to yelde thanks vnto his maiestie.

26 The knowledge of God is threefold.

Generall, as of the Philosophers, Rom. I. & 2. Iob 36.
Speciall, as of the Christians, I. Cor. I3. Rom. 10.
Singular, as of them that are blessed. 1. Cor. 13. Iohn 3.

27 These things are to be known in disputing about God.

Not allwayes.
Nor to all.
Nor al things.

The first, is referred to the tyme.
The second, to the person.
The third, to the matter.

28 Three notable benefites of God.

Creation.
Redemption.
Sanctification.

By the three persons in Trinitie.

The Father.
The Sonne.
The holy Ghost.

29 There

of the Triplicite of Diuinitie.

29 There are three inward properties to be obserued in discerning the persons of the Trinitie.

{	To beget.	{	The Father onely begets.
	To be borne.		The Sonne only is borne.
	To proceed.		The holy Ghost onely proceeds from both.

30 Three outward properties of the persons in Trinitie.

{	The Father sendes, and is not sent.
	The Sonne is sent to be made a sacrifice.
	The holy Ghost is sent to sanctifie our myndes.

31 Three beare witness in heauen. I. The Father. The Sonne. The holy Ghost.

{	And these three are one.	Union.
		Vniting.
		Vnited.

32 There are three qualities in the Sonne representing the qualities of the Trinitie.

{	The infinite fountaine of light.
	The brightnesse coming from that light.
	The heate proceeding and breathing from them both.

33 Three things in vs which doe represent the holy Trinitie.

{	Memorie. Understanding. Will.	{	Represents the Father.
			Represents the Sonne.
			Represents the holy Ghost.

34 Three names being one thing in deed, are likened to the Trinitie.

{	Snowe. Ice. Water.	{	So God is 3. in person, and but one in substance.

35 Gods iudgements are known by 3. things.

{	Corporall punishments.
	The sting of the conscience. !
	The torments of hell.

36 Three manner of waies wee may erre in the worship of God

{	When for one onely true God, there are worshipped many gods: as the heathen did.
	When the true God is worshipped, but not according to his will.
	When the true G O D is worshipped, but not onely, which is done of them that worship other gods beside the true God.

The first hundredth

37 By three things the love of God appeareth towards men.

That he hath given to man the use of heaven, earth, and all his creatures. Gen. 1. Eccle. 17.

That he hath granted Angels to be ministers to men. Heb. 1. verse 14.

For that he hath offered himselfe for mankind, taking upon him the forme of a servant. Phil. 2. verse 7.

38 We may commit 3. things safely into Gods hand.

Iniurie.

Because he is a revenger of iniuries.

Losse.

Because he is the restorer of losse.

Griefe.

Because he is our Physician and best comforter.

39 The sweetnesse of this name Iesus, consisteth in 3. things.

It is hony to the mouth.

Melodie to the eare.

Joy to the heart.

40 The forme of God according to his office, is named in 3. severall languages.

Messias, in Hebrew.

Christ, in Graeke.

Annoynted in English.

And according to these three names he is called

A Priest.

A Prophet.

A King.

41 Three things to be considered in Christ our Saviour.

He prayeth for vs, as he is our Priest.

He prayeth in vs, as he is our head.

He is prayed unto of vs, as he is our God.

42 Christ was known to the world to be true Messias by three things.

The opening of heaven.

The appearing of the holy Ghost.

By the voyce of his heavenly Father.

43 Christ is called a Priest, and his office consists in 3. things.

In teaching, Malach. 2. So the Sonne brought forth the Gospell in the bosom of his Father.

In praying: as appeareth in Leviticus. And hee prayed for vs. Iohn 17. Heb. 7.

In offering sacrifice. Heb. 5. He offered himselfe for our sinnes.

44 Christ

of the Triplicitie of Diuinitie.

44 Christ is called a King for 3. causes. { Because he put downe all power, & destroyed the workes of the deuill.
Because by the vertue of his spirit, he raig-
neth in the mindes of the faithfull.
Because he defendeth his Church agaynst
the tyranny of the deuill.

45 Christ the true teacher doeth in-
struct vs 3. wayes : because he is { The way. The way not erring. In example.
The trueth The trueth not deceiuing. In promise.
The life. The life not ceasing. In reward.

46 There are 3. causes of the in-
carnation of Christ. { That he might bryse the Serpents head.
Gen. 3.
That by his Sacrifice he might appease
Gods wrath.
That he might iustifie the vniust by the im-
putation of his obedience.

47 Thre figures of Christ his
crucifyng, set downe in the scri-
pture. { The sacrifices lifted vp on high.
The offering vp of Isaac.
The brazen Serpent lifted vp in the wilder-
nesse, Num. 21. Iohn 3.

48 Christ his death for vs, and
satisfactio for our sinnes, is thre-
fold. { A worke without example.
Fauour without desert.
Charitie aboue measure.

49 The passion of Christ is
applied 3. wayes. { It is offered by the word, as by the hand of God.
It is receiued by faith, as by the hand of man.
It is sealed by the Sacraments and the vse ther-
of set downe as it were in a Table.

50 There are 3. fruits of Christ
his ascension. { To send the holy Ghost.
To be a mediatour to God the Father.
To preserve the Word and the Church.

51 The forme of God was
chaunged thre manner of
wayes. { From his humanitie, to his diuinitie in his trans-
figuration.
From passion to immortalitie in his resurrection.
From minoritie to his fathers equalitie, in his
ascension.

The first hundredth

52 Three things con-
curre in the person of
Christ. Bernard.

The worde.
The flesh.
The soule.

These three are one, & this one is three.
Not by confusion of substance, but by
unitie of person.

53 Christ loued vs
three maner of wayes.
Bernard.

Sweetely.
Wisely.
Valiantly.

In that he took our flesh vpon him.
In that he eschewed all fault.
In that he suffered death.

54 There are three meruailous
coniunctions as Luther saith, in
the exposition on the xx. cha. Gen.

The coniunction of the Father and Sonne
in diuinitie.
The coniunction of diuinitie and humanitie
in Christ.
The coniunction of Christ w his Church.

55 Christ confoundeth y world
and all things therein 3 wayes.

He accountes the chiefe wisdome thereof to
be foolishnesse.
He reckoneth their best works for iniustice.
He changeth their best good into euill.

56 Christ hath made vs
partakers of his necessary
things.

Of his Crosse.
Of his Gospel
Of his Spirite.

He hath redeemed vs by his death
on the Crosse.
He hath instructed vs by his Gos-
pell.
He hath confirmed and sanctified
vs, by his Spirite.

57 The whole world did mer-
uell at 3. works of Christ. Chry-
sost.

That he rose againe after death.
That he ascended into Heauen in the flesh.
That he conuerted the whole world by his
twelue Apostles.

58 Christ had 3. witnesses which
did testifie of him.

John Baptist. Iohn 1. verse 15.
His workes. Iohn 5. verse 36.
His father. Matth. 3. verse 17.

59 Christ doth excel
the Saintes in three
things.

In dignitie of person.
In worthinesse of office.
In perfectnesse of giftes.

These do not
exclude his
diuinitie.

of the Triplicitie of Diuinitie.

60 The ioy which the Angels
did expresse at the Natinitie of
Christ, is sayd to be great for 3.
causes.

For the matter which is great, namely, our
reconciliation with God.
For the continuance and steadfastnes there-
of, for it continueth constant for euer.
Because it is spirituall and pertaining vnto
all those that haue the gift of Faith.

61 Christ did foreshew 3.
kindes of warre.

Of outward enemies.
Of seducers.
Of false brethren.

Paule saith, fighting a-
broad, feare within, &
dangers in false brethren.

62 Christ did raise three persons
from death, as some iudge in 3.
seuerall yeeres.

The first yeere the widowes sonne, Mar. 7.
verse 14. 15.

The second yeere the daughter of Iairus.
Luk. 8. verse 54. 55.

The third yeere Lazarus. Iohn 11. verse 44.

63 Christ reuealed three singu-
ler secretes vnto three Apostles,
Iohn the Euangelist, Peter and
James.

His transfiguration on y hill Thabor. Luke
9. verse 28.

The reuiuing of Iairus daughter. Luke 8.
verse 51.

The treason which Judas practised agaynst
him. Iohn 13. verse 26.

64 Christ is
to be conside-
red of vs in 3.
tymes.

Before his incarnation.

At the time of his incar-
nation.

In his glorification, af-
ter his resurrection &
ascension.

God, the worde, the image, the
Sonne of God.

Iesus Christ, God and man, the
sonne of Mary, y sonne of God,
the sonne of man, Emanuel.

All God, all man, the trueth of his
diuine and humaine nature re-
maining.

65 These thinges doe teach vs
that the holy Ghost is true God
with the father and the sonne.

Testimonies out of the Scripture, as Acts
5. Ananias bid lie vnto the holy Ghost, not
vnto men, but vnto God.

The worke of creation. Iob 33. the spirite
of God made me, and the breath of the al-
mightie, reuiued me.

That which is euery where, saith, & filleth
all things with his ptesence, knoweth and
heareth all things. Psal. 139. whither shal
I goe from thy spirit.

C. i.

66 The

66 The Apostles receyued three gistes when the holy Ghost descended vpon the day of the feast of Pentecost:

The gift

Of interpreting the Scriptures.

Of knowledge of all languages.

Of a constant heart bold to set forth the trueth.

67 The light of the holy Ghost doth rule vs in 3. things.

In our counsels.

In our maners.

In the actions of our whole life.

68 The holy Ghost doeth confirme 3. things in vs.

Faith.

Hope.

Loiue.

69 The holy Ghost doeth gouerne three things in euery godly person.

The mynde.

The heart.

The will.

It doth lighten the mynde with the light of the holy word.

It doth kindle the heart that it may receiue the motions of god workes and vertues which please God.

It doeth moue the will to be willing to doe whatsoever God willet in his word.

70 Three especial heresies which do ouerthrow the doctrine of the holy Ghost.

Of the Græcians which will haue the holy Ghost to procede from the Father onely, and not to likewise from the Sonne.

The Macedonians which say the holy spirit is a liuing creature.

Of the Sabellians which affirme the holy Ghost to be all one with the Father and Sonne, and not 3. persons.

71 We commit sinne three maner of wayes.

In not reuwarding god things with god things.

In requityng Ie. will with euill things.

In recompensing the good with euill things.

On the contrary these 3. things are praisewoorthie.

To reuward god thynges with god things, not to acquite euill with euill.

To recompence euill things with god.

72 The

of the Triplinitie of Diuinitie.

- 72 The almighty created
3. vitall spirites. }
Which is not covered with flesh. Of Angels.
Which is covered in flesh, but dieth not with the flesh. Of men.
Which is covered with flesh, and dyeth with the flesh. Of brute beasts.
- 73 The same 3. manner of wayes. }
Of infirmitie. Against the Father, because he is the God of might.
Of ignorance. Against the Sonne, because hee is the perfection of wisdom.
Of malice. Against the holy Ghost, because he is the giuer of grace.
- 74 There are put in mynde of 3. thinges so ofte as we behold a rainebow.
Of the anger of God when he destroyed the world with water, whereof the blew colour is a witnesse.
Of the mercy of God, who will not vse that punishment againe.
Of the latter iudgement, and burning the world with fire. The fierie colour of the rainebow shewing the same.
- 75 The creation of the world is an enident testimonie of 3. excellent things. }
Of the }
Wisdom. }
Omnipotencie. }
Goodnesse of God. }
- 76 Three things shew that the end of the world is at hand.
Because the ende of the Romaine Empire is at hand.
Because there is a generall defect and apostacie from the fayth thoroughout the world.
Because the Gospell hath bene preached throughout the world.
- 77 Three names of Angels are vsed in the Scriptures more then others.
Michael, who is like God: Dan. 10. and 12. chap.
Raphael, Gods Physitian. Tob. 3. verse 17.
Gabriel, The strength of God, Dan. 8. and 9. chap. Luke 1.

The first hundredth

78 Three chiefe offices which Angels do execute towards vs. { They withholde vs from sinne. They defend vs from enemies. They lead vs vnto heauen.

79 The holy Ghost the comforter giueth vs 3. things. { The earnest of saluation. That he may beare witness to thy spirite, that thou art the Sonne of God. The light of knowledge. That when thou hast done all y thou canst, thou shouldst thinke thy selfe to be an vnprofitable seruant. The strength of life. That which is vnpossible for thee by nature, is made easie to thee by grace.

80 Three thinges to be considered in the creation of the creature. { Who made it. If we aske who made it: God. For there is no other more excellent then God. By what he made it. If by what he made it: He said, & it was done. No Arte of more force then the word of God. Wherefore he made it. If wherefore he made it: because he is god. No cause better then that god should be created of G D D that is god.

81 The whole world hath bene 3. tymes ruled by 3. lawes. { The lawe of nature. 2000. before the lawe. The lawe of Moses. 2000. vnder the lawe. The lawe of the Gospell. 2000. vnder the Gospell. But for y elect sake these last dayes shall be shortned.

82 Faith as August. saith, is of 3. thinges and tymes. { Of things past. We beleue that Christ is dead which is past. Of things present. We beleue that Christ sitteth at the right hand of his Father which is present. Of things to come. We beleue y he shall come to iudgemēt, which is to come.

of the Triplicitie of Diuinitie.

83 Beliefe is of 3. sortes.

To beleue that there is a God, is of kno^{le} ledge.

To beleue God, is to consent to his truth.

To beleue in God, is to haue true confidence in his mercy.

84 There be three kindes of know- ledge.

To learne to knowe onely for knowledge sake.

To learne to know, to that ende to be knownen of o- thers.

To learne to know, that thou mayest be edified.

The first curiositie.

The second, vaine-glozy.

The third, perfect charitie.

85 Faith and hope differ in 3. things.

In objects.

In offices.

In subiects.

Faith apprehendeth a present bene- fit: Hope looketh for one to come.

Faith apprehendeth the promise made by Christ, which neither hope nor other workes can do.

Faith is a knowledge in the mind, and trust in the will: Hope is in the will, and in the heart.

86 Faith exceedeth 3. things as Bernard saith.

The end of mans reason.

The vse of nature.

The boundes of experience.

87 These things without all doubt are to be hoped for of God.

Wardon.

Grace.

Glozy.

Wardon of our sinnes.

Grace in regeneration.

Glozy after resurrection.

88 These things in which our whole hope consisteth.

In the loue of adoption.

In the truth of Christ his promises.

In the power of his redemption.

89 The hope of the wicked may be compared to 3. things.

To dust scattered with the winde.

To smoke flying in the aire.

To a guest departing the same day that he came.

90 Charitie is of 3. sortes.

Towards God.

Towards our selues.

Towards our neighbours.

The first hundredth

<p>91 Our neighbour, though he be euill, must be loued for 3. causes.</p>	<p>For Gods sake.</p>	<p>If thou louest God, thou wilt loue his soune also.</p>
	<p>For his owne sake.</p>	<p>If thou louest thy brother whē he is in helth, thou wilt loue him also being diseased.</p>
	<p>For thine owne sake.</p>	<p>Thou shalt loue him, y thou maiest gaine his loue which seeketh to hurt thee.</p>

<p>92 Gold and charitie are compared together thys manner of wayes.</p>	<p>As gold doeth excell all mettals, so charitie doth excell all vertues.</p>
	<p>As golde is rare and deare, so likewise is charitie.</p>
	<p>As gold is more faire and durable thē other mettals, so charitie endureth.</p>

<p>93 The humble man escheweth 3. vices.</p>	<p>Singularitie, whereby a man will be accounted more holy.</p>
	<p>Arrogancie, whereby a man doeth set swarth himselfe aboue others.</p>
	<p>Presumption, whereby a man doth account himselfe fitte for greater matters, then in dede he is fit for.</p>

<p>94 Patience doeth suffer any paine for 3. things.</p>	<p>God and godlinesse. Faith and religion. Vertues and lawes.</p>
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<p>95 By thre maner of meanes, the vertue of patience is exercised.</p>	<p>Of God we suffer punishments.</p>	<p>That we do not murmure against God for our afflictions.</p>
	<p>Of the deuil temptations.</p>	<p>That the temptations of the deuil canse vs not to consent to sinne.</p>
	<p>Of our Neighbours persecutions, losse, and reproch.</p>	<p>That y mischief of our Neighboz prouoke vs not to requite euil for euil.</p>

Wherein we must take heede.

of the Triplicitie of Diuinitie.

96 These 3. things are a great
praise for the iust.

To hold his peace when his seruaunt reui-
leth him.

If he forbear him that is sicke, when he of-
fendeth him.

If he make no answer to a poore man, char-
ging him with vntruth.

97 Patience is a great vertue
for 3. things.

If thou hurtest not him, of whom thou hast
first hurt.

If thy selfe beynge hurt, thou doest forgive
him.

If thou sparest hym, whome thou couldest
haue hurt.

98 Three examples of patience
in the Scripture.

Of Iob. Iam. 5. you haue heard of the patien-
ce of Iob and sene his end.

Of Christ the onely paterne of patience. I.
Cor. 1. I. Pet. 2.

Of Lazarus which bare patiently infamie,
diseases and contempt. Luke 16.

99 A good life consisteth in these
3. things.

To eschew euill.

To doe good.

To perseuere in goodnesse to the end.

100 Perseuerance
hath affinitie with
these 3.

It is the sister of Patience.

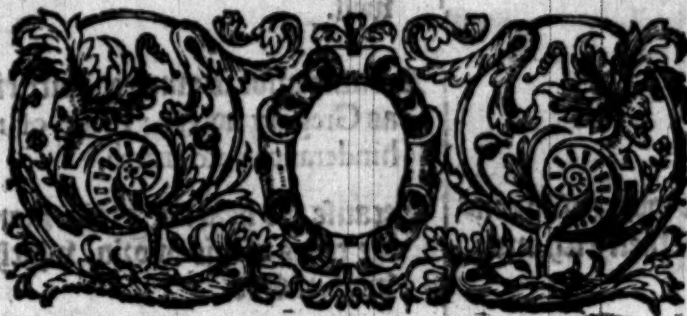
The daughter of Constancie.

The friend of Peace.

In aduersitie.

In labour.

In prosperitie.





THE SECOND HVNDRETH OF THE

Triplicite of Diuinitie,

1 Thre things are comprehended in the knowledge of God.

To know who God is, namely, the Father, the Sonne, and the holy Ghost.
To beleue in him.
To direct and Gouverne our life according to his will.

2 Abraham receyued 3. Angels into his house, and they talked familiarly with 3. persones of the same house,

With Abraham the master of the house.
With Sara his wife.
With their maid Hagar.

3 Thre things which the diuel will not graunt.

That Christ is the sonne of God.
He can not abide that Christ should bee man.
He will not confesse that Christ hath done those things which in trueth he hath done.

4 Thre things chiefly to be remembered.

Gods benefites, that we may render thanks.
Our sinnes, that we may be sorry for them.
Our death, that we may be carefull to liue well.

5 Poore men are more easily converted vnto God then rich men, for 3. causes.

Because pride is annered with riches : and as Gregory noteth : Pride of mynde is a hinderance vnto trueth.

Because the heart of a rich man is full of the cares of this world, which choke the word of God.

Because rich men haue temporal comforts, and therefore do litle regard spiritual consolations.

of the Triplicite of Diuinitie.

6 Our olde aduerſarie the deuill
is bound with 3. things.

When our minde being tempted, doeth not
consent to euil, and take delight therein.

When we can so rule our minde, that wee
hate not our neighbour when he speaketh
reprochfull words against vs.

When we can so gouerne our minde, that
we murmure not against God, when he
punisheth vs for our deserts.

7 Three weapons wherewith
we may repulse the deuill.

The word of God.
Faith in Christ Iesus.
Feruēt prayers.

8 Saint Ierome saith, that wee
ought only to boast of one thing:
which is, that we know God a-
right, not of those 3. things which
worldlings do glory in.

Wisdom.

Strength.

Richesse.

9 To loue God wth all our heart,
with all our soule, with all our
might, consisteth in 3. things.

Not to be led away with flattery.

Not to be seduced with deceits.

Not to be overcome with iniuries.

10 We must praise
God with 3. instru-
ments.

Our mouth.

Our heart.

Our workes.

For it is the instrument wherewith
he will be glorified.

Singing and giuing thanks in heart
vnto God. Ephes. 5.

Let your light so shine before men,
that they may see your good workes,
and glorifie your father which is in
heauen. Matth. 5. verse 16. and chap.
7. verse 21. Rom. 2. verse 13.

11 The feare of God worketh
3. things.

It correcteth our mindes.

It driueth away sinnes.

It preserveth innocencie.

12 God is to be fea-
red for 3. causes.

Because the house of him that feareth not God, shall
sone be ouerthrowen. Eccles. 27.

Because he that feareth not God shall dwell in places
where shall be no regard of knowledge.

Because that God is able to cast both body & soule into
hell fire. Matth. 10. Luke 12.

The second hundredth

13 Three causes which moue vs to feare God.

All calamities which happen vnto mākinde death, diseases, destruction of cities and nations, hunger, warres, &c. Also dreadfull punishmentes which afflict the wicked, shewing that God is angry with sinners. All the exhortations of the Prophetes vnto repentance, The lawe of God, and the horrible curses which are added vnto that lawe.

The death of the Sonne of God.

14 About the tyme yf the world shall haue ende, men shall be euil inclined 3. maner of wayes.

They shall be louers of themselves, following pleasure and riotousnesse. They shall be greedy and couetous. They shall be high minded and proud.

15 Three sortes of people are called to religion.

One sort God calleth by holy inspirations. An other sort is chosen of men by good counsels, as Hippolito was conuerted to the Faith by the instructions of Saint Laurence.

The third sort is constrained to enter into religion by some necessitie or misadventure happened vnto them.

16 Humilitie is a vertue which doeth chiefly comprehend three things.

Humilitie acknowledgeth her owne vncleannes and infirmitie, and doth feare God. She doth not desire matters aboue her vocation, but keepyng her selfe within her bounds, she resteth hoping in Gods helpe. She doth not despise others which are Gods instruments, but acknowledgeth Gods gifts in them, knowyng that all labour is in vayne vnesse he prosper it.

17 He that is humble and lowly as he ought, doeth reape triple commoditie.

He hath God dwelling with him. The humble man is honoured of men, and they alwayes giue him a good report. He alone hath the fruit thereof, because humilitie is the mother of shamefastnesse, the way of patience which leadeth to wisdom, the keeper of feare and faith.

18 The

of the Triplicitie of Diuinitie.

18 The tokens of true humilitie consist in 3. things.

In behauiour.

He that is humble in minde and body, doth shew the same by looking stedfastly vpon the ground, and in not laughyng without great cause.

In wordes.

He speaketh fewe wordes and soft, and holdeth his peace vntill he bee asked.

In deedes.

He doth nothing but that which is agreeable with good maners, and that without pride.

19 Patience doeth comprehend and signifie 3. things.

A stedfastnesse of the minde, suffering any affliction or contumelious reproches without murmuring or repining.

A reuenge giuing a deadly wound, and heaping coles of fire vpon our enemies heds.

A close martiring, not without rewards.

20 When we suffer any crosse or affliction, we must be patient for 3. causes.

That we may followe the example of Christ.

Because God hath so commanded.

That we may gather the fruites of patience.

21 Christ commaundeth in the v. chap of Math. That we should not resist euil: and by 3. precepts doth exhort vs vnto patience.

He commaundeth that whosoever shal strike thee on the right cheeke, to turne to hym the other also.

He commaundeth if any man will sue thee at the lawe, and take away thy coate, to let him haue thy cloke also.

He commaundeth that whosoever wil compell thee to goe a mile, to goe with hym twaine.

22 We must suffer 3. kindes of euill patiently.

Necessary euils, such as can neither be altered, amended, nor hindered.

Accidentall euils, which haue not happened vnto vs, by our owne euil counsell.

Such euils as we haue deserued.

The second hundreth

23 The reward of patience.

1. James 1. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crowne of life which the Lord hath promised to them that love him.

Prouerbes 19. A mans knowledge is perfected by his patience.

1. Peter 2. If when ye doe well, ye suffer wrong and take it patiently: this is acceptable to God.

24 Three things direct vs in the right path, and suffer vs not to goe astray.

Love, which banisheth all wearines, & causeth all labour and trauell to seeme easie.
Hope, of promise or reward.

Faith, which is grounded vpon promises, and belaueth in God.

25 Unless the spirit of God do establish and seale our mindes, that they may continue stedfast in faith, we shall be overcome by one of these 3 things.

Either by Sathan who is furnished with a thousand arts, sleights, and deceits, to entrappe vs.

Or by our owne forwardnes and inconstancie, which is easily seduced by euill examples.

Or by persecution and affliction, which cause vs despaire and throw our selues hedlong into hell.

26 Three chiefe rewards of perseverance.

A crowne of life. Apoc. 2.

A plentiful reward in heauen.

Life euermlasting. Math. 24. He that endureth to the end shall be saued.

27 Three things where with we may comfort our selues beyng in tribulation.

That the sonne of God is our aduocate, our mediator, and maketh intercession for vs. Luke 22, Iohn 17.

That he will not suffer vs to be tempted aboue our power. 1. Cor. 10. verse 13.

That he heareth our prayers, and will helpe vs in tyme of need.

Of the Triplicitie of Diuinitie.

28 Three properties that belong to Epicures.

They neither feare nor reuerence God, and esteeme all godlinesse as a mockery.
They offer sacrifice vnto their guttes, other God they know not.
Neither grieve nor feare can compell them to bee carefull for the tyme present, or to come.

29 Three kindes of doubting repugnant to faith.

To doubt of God.
To doubt of his prouidence.
To doubt of the certaintie of that doctrine which the Prophetes and Apostles deli-
nered.

30 All Idols had their originall of 3. things.

Of superstition.
Of wicked imitation.
Of flattery.

31 Three efficient causes of Idolatry.

The deuill fretting with hellish heat, & haggish hate, and prouoking mans miserable nature to deuise Idoles thereby to haue God in derision.
The blindness of mens mindes, and boldnesse to reiect the worde which hath bene deliuered by the Prophetes and Apostles, and deuising strange opinions & worshipping of God after their owne pleasure.
A perswasion of wilddome, and a good intent, which not content with the word of God onely, doeth imagine it can inuent more excellent kindes of worship.

32 Three causes why Idolatry should be abolished.

Because it is sinne against the first commaundment, not to abolish images. Iudges 2.
Because not being abolished, they trouble the church of God. 3. King. 18. Elias saith, I haue not troubled Israel, &c.
They are to be abolished for feare of punishment, because God is angry with idolaters, and will punish them. Deuteron. 4. Hof. 2. and 7.

The second hundreth

33 We must fight wth
3 sorts of weapons a-
gainst heretikes.

With prayers.
With learning.
With lawes.

To conuert them.
To conuince them.
To condemne them.

34 Evil men doe
persecute the good
thre manner of
wayes.

By hatred of
their hearts.

By iniuries in
deeds.

By reuiling
wordes.

God command-
eth that wee
resist them wth
thre contrary
things.

With loue of heart
whē he saith, Loue
your enemies.

With giuyng bene-
fits when he saith,
Doe good to them
that hate you.

With praying for
them whē he saith,
Pray for thē which
reuite and persecute
you.

35 Thre thinges to be knowen
and marked concerning supersti-
tion.

That it doeth spring of true godlinesse, and
diuers wayes doth weare mens mindes.
That it doth vaunt of the title of true reli-
gion, and doeth allure multitudes of peo-
ple vnto it, and doth governe them.
It attributeth a certain vertue vnto things
without Gods ordinaunce or naturall
reason.

36 Magicall blessings or enchan-
tings, do differ from the blessings
of the Patriarchs thre maner of
wayes.

Magicians are not called of God to blesse.
They abuse god wordes, and wrest them to
another end then God hath appointed.
They haue no promise that their endeouour
shall take effect.

37 The proud mans heart
is destitute of thre god
things.

It is hardened, and wanteth godlinesse.
It is boyd of Contrition.
It is dry, wanting the deaw of spirituall grace.

38 Thre hor-
rible things
may be noted
in a proude
man.

That he striueth against
God.

That he will make him-
selfe equall with God.

That he exalteth himself
aboue God.

By transgressing Gods comman-
dements.

By desiring to be almightie as
God is.

In y he wil haue his oton cōman-
dement obserued, though it bee
contrary to gods cōmandement.

39 Thre

of the Triplicitie of Diuinitie.

39 Three things being thought
vpon, should abate the pride of
man.

Our birth which is lamentable, because we
are borne in sinne.

Our life which is nothing els but labour
and grieve, and subiect to many inconveni-
ences.

Our death which is terrible, especially, be-
cause we shall be consumed wth wormes.

40 Three partes
of repentance.

Contrition.

In the heart.

Because we beleue with
the heart vnto righte-
ousnesse.

Confession.

In the mouth.

Because we confesse with
the mouth vnto salua-
tion. Rom. 10. vers. 10.

Satisfaction.

In woorkes.

Because the offence is not
forgiuen, befoze restitus-
tion be made.

41 Pride is an exalting of the
mynde which doth raise it selfe
aboue our

Creation.

Elocation.

Humane condition.

42 By the shamefull
fals of thre, it doeth
appeare that securitie
hath no place to rest
in.

Neither in hea-
uen.

In heauen Lucifer sinned through
securitie.

In paradise.

In paradise Adam sinned through
securitie.

Nor in y^e world.

In the world Judas beyng one of
Christ his disciples, sinned thro-
row securitie.

43 Three things
in Christ worthy
to be wondered
at.

The examples of
his life.

Whereby he edified the enuious.

His wordes of
wisdom.

Whereby he instructed the ignorant.

The maruels of
his glory.

Whereby he did conuert the vnbelle-
uers.

44 Three benefites which wee
haue receiued, ought to moue vs
daily and hourly to giue thanks
vnto God.

Our Creation.

Our Redemption.

Our Iustificacion.

The second hundredeth.

45 Let vs giue thanks vnto God all the day long, and especially acknowledge 3. benefits.

Because he hath sanctified vs beyng vn-
cleane.

Because we haue receiued those thinges of
his maiestie which we had not.

Because he hath giuen vnto vs those thinges
which we neuer deserued.

46 The thankesgiuing of three
sortes of men ought deservedly to
be reprehended.

Of hypocrites which is fained.

Of worldly which is for custome sake.

Of such as are newly recovered of a sickness,
which is wont to be very short.

47 Preaching is vsed for three
purposes.

That God may be feared.

That God may be knowen, and his wil ful-
filled.

That many may be made inheritors of e-
ternall life.

48 Three kindes of confession in
the holy Scripture.

Confession of prayse.

Confession of trueth.

Confession of a fault.

49 Three effectes of confessing
the trueth.

A confirming of the doctrine sent from hea-
uen.

A strengthenyng of those which are weake
in fayth.

Testimonies of the iudgement to come and
eternall life.

50 Christ in the v. of Matthew
commaundeth vs not to sweare
by 3. things.

By heauen.

Because it is the throne
of God.

By earth.

Because it is his foote-
stole.

By our head.

Because man can not
make one white haire
or one blacke.

51 For 3. causes as Augustine
saith, it seemeth that we should
not sweare at all.

Least we should take a facilitie in swearyng.
Least our facilitie bryng vs to a custome of
swearyng.

Least by that custome we fall into that dan-
ger which is provided for swearers.

of the Tripliditie of Diuinitie.

52 For 3. causes we may lawfully sweare.

That God may be worshipped and glorified. Esay 19. vers. 18. 1. Km. 22. vers. 14.
That truth may be maintained.
That innocentes beyng circumvented by craft may be deliuered from danger.

53 Thre things to be obserued in othes.

We must not vse all maner of othes.
We must not vse them alwayes.
We must not vse them for light occasions.

54 By 3. maner of wayes men forswear themselves.

Either when they deceiue, or are deceiued.
When they thinke that to be false which is true.
Or when they thinke that to be true which is false.

55 Thre things are like othes.

Holwes.
Covenants.
Promises.

56 The 4. commaundement of those ten which were deliuered vnto Moses was appointed to be kept for 3. causes.

To signifie vnto vs the spirituall rest.
To maintaine ecclesiasticall gouernment.
That seruants and cattel might cease from their labour.

57 Thre principall holydayes on which the Iewes vsed to goe vp to Ierusalem.

On Easter day.
On Whitunday, other wise called the feast of Pentecost.
On y day of the feast of tabernacles, which was wont to be obserued the 15. of Sept.

58 We ought to meete together on those daies which by y church are appoynted holydayes for 3. causes.

That we may heare the word of God.
That we may pray vnto him.
That we may confirme our faith with the Sacraments.

59 Thre things which as Luther affirmeth, will destroy christian religion.

Forgetfulness of benefitts which we haue received by the Gospel.
Mans wisdom which will bring all things in order, and with euil counsel make common quietnes.
Securitie which raigneth here and there, and in euery place.

- 60 Three kindes of hearers of the worde of God are praiseworthy.
 They which listen attentively.
 They which lay it vp in their heart.
 They which shew forth the fruits thereof in their life.
- 61 The knowledge of 3 things very necessary for a Christian.
 To know God.
 To know his will.
 To know himselfe.
- 62 Three most necessary things for a Christian man.
 True repentance.
 Feruent prayer.
 Patience.
- 63 The whole life of Christians as Melancthon teacheth, ought to be directed vnto 3 purposes.
 That God may be glorified.
 That the Church may be beautified.
 That we our selues in the Church seruing God, may looke for eternall rewards.
- 64 Three things in a Christian which must agree together, That his light may shine before God and men.
 Faith.
 Doctrine, and
 Life.
- 65 St. Paule vnto Tim chap. 2. saith, that a Christian ought to liue 3. manner of wayes.
 Soberly.
 Honestly.
 Discreetly.
- 66 Three things God requireth at our hands. Deut. 10.
 That we feare him.
 That we loue him.
 That we walke in his wayes.
- 67 Paul in the epistle to the Galath. doeth warne Christians to take heed of 3 things.
 That they be not desirous of baine glory.
 That they prouoke not one another to anger.
 That they enuy not one another.
- 68 Paule in the 5. to the Ephes. will not haue 3 things named amongst Christians.
 Fornication.
 Uncleannesse.
 Couetousnesse.
- 69 Christians haue 3. accusers before God.
 The deuill.
 The lawe.
 Their owne conscience guilty of a fault.

of the Triplittie of Duttie.

70 Paule in the 2. chap. to Titus, **Speake,**
willety a minister to do 3. things. **Exhort.**
with authoritie. **Reprooue.**

71 Thre things are necessary for a Christian at all tymes. **Faith towards God.**
Loue towards our neighbour.
Portification of y flesh towards our selues.

72 The Israelites being in aduersitie, and comforting and exhorting one another vnto faith and obedience, vled to speake thus as in a prouerbe. **Be of good courage.**
Trust in God.
Folow the vocation.
That God which prouided the Kanne for Abraham to sacrifice, he also will send happy successe to thy enterprises. Gen. 22. vers. 13.

73 Preachers and Ecclesiast call rulers shoul alwayes meditate on 3. sayings in the Scripture, and not suffer them to slide out of their memories. **We must one day render an account of our Stewardship, and of euery idle worde.**
Luke 16.

74 Preachers and Ecclesiast call rulers shoul alwayes meditate on 3. sayings in the Scripture, and not suffer them to slide out of their memories. **When I shall say vnto the wicked, thou shalt surely die, and thou guesst not him warning, nor speakest to admonish the wicked of his wicked way, that he may live, the same wicked man shall die for his iniquitie, but his blood will I require at thy hand.**
Ezech. 3. vers. 18.

75 Preachers and Ecclesiast call rulers shoul alwayes meditate on 3. sayings in the Scripture, and not suffer them to slide out of their memories. **An hard iudgement shall they haue, y beare rule.**
Wisd. 6. vers. 5.

74 Thre things by which appeareth, that it is very difficult to preach. **Because of all things it is most laborious.**
Because of all things it is most dangerous.
Because of all things in the world it is most despised, and subiect to the iudgements of most vile persons.

75 Thre things necessary for a Preacher, that he may haue many hearers. **Learning.**
Eloquence.
Holinesse of life.

76 The Preacher of the worde of God ready to goe vp into the Pulpit, must remember thre things. **That he hath Christ for his Judge.**
Angels beholders of him.
Simple hearers, whose myndes are easily wounded.

The second hundreth

77 Three ornaments fitte for a
ministers house.

An open gate.
A godly household.
A good library.

78 Three sorts of evil ministers.

Which teach ill, and liue wickedly.
Which teach well, and liue euilly.
Which teach ill, and seeme to liue well.

79 One of these 3. things doeth
surely happen vnto ministers
which preach the word of God in
euil princes courtes.

Either for feare they deny their master
Christ, as Peter did. Iohn 18.
Or they are handled as Christ was in He-
rodes court, and made a mocking stocke.
Luke 23. vers. 11.
Or they are cast into prison tormented and
slaine, as was Iohn Baptist. Matth. 14.
verse 10.

80 Three horrible ends were
cause of the riche mans condem-
nation, of whom there is mentio
made in the 16. of Luke.

Securitie. In that he did not repent, nor had
no feeling of Gods wrath and iudgement.
Riot and surfeiting. Hauing no care of the
saluation of his soule.
Want of faith. In that he did not respect
Lazarus: for where true faith is, there can
not be crueltie towards the afflicted.

81 The man is blessed that doth
these 3. things. Psal. 112.

Willeth the poore.
Lendeth to them that want.
Gouerneth his affaires by iudgement.

82 Trueth is stronger then 3.
strong things. 1. Esd. 3.

Strong wine.
A woman.
A strong king.

83 Heretikes do represent 3. pro-
perties of 3. beasts. Bernard.

They are biting, like dogs.
Subtill, like foxes.
Proud, like lions.

84 Histories and the old fathers
doe attribute 3. things vnto he-
retikes.

Great knowledge.
A shew of wonderfull holines.
A disagreeing with other churches.

of the Triplicite of Diuinitie.

85 Thre sortes of Angels.

The sonne of God. Gen. 48.
The preachers of the word. Malach. 2.
Spirits created by God. Mat. 18. 2. Pet. 2.

86 For 3. causes heretikes doe trouble more the godly teachers, then the common lay men.

Godly teachers doe more easily vnderstand their deceites, and barke at them as god bogges doe in the entrie of their masters house.

Godly teachers can not defend themselves with externall force, and many times the comminalltie which should defend them, both forsake them.

The pretence of heretikes is alwayes to diminish the glory of God and holy worship, wherof the ministers are perfect and godly teachers.

87 Thre things to be noted in the enemies of Christ and his church.

First, they are vnthankfull, and after the manner of the woyle, for a great god turne they repay great ingratitude.

Secodarily, they haue zeale without knowledge, they wil seeme and be accounted defenders of trueth,

Lastly, they are mandeares and do all things with execrable crueltie.

88 Thre sortes of hypocrites workes, which compell Esay in his fift chapter to cry, Woe vnto them,

Such as speake good of euil and euil of god.
Such as stand in their owne conceits.
Such as draw wickednes vnto themselves with the cordes of vanitie.

89 Whatsoeuer we do, is both good and iust if we be not decepted with thre things. Augu-
stine.

If forgetfulness confound not our memory.
If error obscure not our vnderstanding.
If iniquitie depraue not our will.

90 Hypocrites as Bernard witnesseth, are

Judges.

But, without authoritie.

Witnesses.

But, by hearesay.

Accusers.

But, without trueth.

C. iij.

91 Christ

The second hundreth

77 Three ornaments fitte for a ministers house. { An open gate.
A godly household.
A good libary.

78 Three sorts of euil ministers. { Which teach ill, and liue wickedly.
Which teach well, and liue euilly.
Which teach ill, and seeme to liue well.

79 One of these 3. things doeth surely happen vnto ministers which preach the word of God in euil princes courtes. { Either for feare they deny their master Christ, as Peter did. Iohn 18.
Or they are handled as Christ was in Herodes court, and made a mocking stocke. Luke 23. vers. 1 & 2.
Or they are cast into prison tormented and slaine, as was Iohn Baptist. Matth. 14. verse 10.

80 Three horrible ends were the cause of the riche mans condemnation, of whom there is mentio made in the 16. of Luke. { Securitie. In that he did not repent, nor had no feeling of Gods wrath and iudgement.
Riot and surfeting. Hauing no care of the saluation of his soule.
Want of faith. In that he did not respect Lazarus: for where true faith is, there can not be crueltie towards the afflicted.

81 The man is blessed that doth these 3. things. Psa. 112. { Pittieth the poore.
Lendeth to them that want.
Gouerneth his affaires by iudgement.

82 Trueth is stronger then 3. strong things. 1. Esd. 3. { Strong wine.
A woman.
A strong king.

83 Heretikes do represent the perties of 3. beasts. Bernard. { They are biting like dogs.
Subtill, like foxes.
Proud, like lions.

84 Histories and the old fathers doe attribute 3. things vnto heretikes. { Great knowledge.
A shew of wonderfull holines.
A disagreeing with other churches.

of the Triplicite of Diuinitie.

85 Three sortes of Angels.

The sonne of God. Gen. 48.
The preachers of the word. Malach. 2.
Spirits created by God. Mat. 18. 2. Pet. 2.

86 For 3. causes heretikes doe trouble more the godly teachers, then the common lay men.

Godly teachers doe more easily vnderstand their deceites, and barke at them as good dogges doe in the entrie of their masters house.

Godly teachers can not defend themselves with externall force, and many times the comminalltie which should defend them, both forsake them.

The pretence of heretikes is alwayes to diminish the glozy of God and holy worship, wherof the ministers are perfect and godly teachers.

87 Three things to be noted in the enemies of Christ and his church,

First, they are vnthankfull, and after the manner of the world, for a great good turne they repay great ingratitude.

Secodarily, they haue zeale without knowledge, they wil seeme and be accounted defenders of trueth,

Lastly, they are mancleares and do all things with execrable crueltie.

88 Three sortes of hypocrites workes, which compell Esay in his list chapter to cry, Woe vnto them,

Such as speake good of euil and euil of god.
Such as stand in their owne conceits.
Such as draw wickednes vnto themselves with the cordes of vanitie.

89 Whatsoeuer we do, is both good and ill if we be not deuyed with three things. Augustine.

If forgetfulness confound not our memory.
If error obscure not our vnderstanding.
If iniquitie deprave not our will.

90 Hypocrites as Bernard witnesseth, are

Judges.

But, without authoritie.

Witnesses.

But, by hearesay.

Accusers.

But, without trueth.

C. iij.

91 Christ

The second hundredeth

Some he hath placed in the kingdome of the earth, and these are fighting souldiours. Ephe. 6.

91 Christ hath 3. sortes of souldiers.

Some are triumphant souldiers, for these he hath ordained the kingdome of heauen, vnto whom after the victorie, he will giue a crowne. 2. Tim. 4.

Some are cowardes and fugitiues, and for these he hath appointed the prison of hell. Esa. 24.

92 The godly are afflicted some, tyme for 3. causes.

That their faith may be tried.
That true repentance may increase in the.
That they may be stirred by vnto the desire of eternall life.

93 The thoughts of men not regenerate, are of 3. sortes. 1. Ioh. 2. verse 16.

After the concupiscence of the flesh.
After the lust of the eyes.
After the pride of life.

94 Let a minister liue so that he may be as a paterne of good life vnto his hearers, following the example of Paul.

1. Cor. 4. verse 16.

1. Cor. 11. verse 1.

Phil. 3. verse 17.

95 The chiefe knowledge of a Christian consisteth in 3. things.

To beleue inuisible things.
To hope for things promised.
To loue God though he seme to thew himselfe to be our enemy by punishing vs.

96 Three things to be obserued in al things that we doe.

That we follow the expresse word of God.
That we craue Gods aide.
That we loke for such euent as shall please him to send.

97 Three gifts of God which procede out of his owne mouth. Pro. 2.

Wisdom.
Knowledge.
Vnderstanding.

98 Three

of the Triplinitie of Diuinitie.

98 Three kindes of knowledge requisite in a Christian.

Wisdom to know what belongeth to God,
that we may desire heavenly things.
Understandyng for the world, that we may
learne to despise it.
Foreknowledge of our death, that while we
live, we may live to God.

99 For 3. causes it was necessary that Christ should rise againe the third day.

That the prophesie might be fulfilled. Hos.
6. verse 2.
That his body should not corrupt. Psal. 16.
verse 10.
That his omnipotencie of his diuinitie might
be linked with his humanitie.

100 Three arguments and testimonies agaynst the Anabaptists, to proue that Christ was borne of the fleshe of the Virgine Mary.

Of the promises made vnto Abraham & our
forefathers. Gen. 22. verse 18. and 26.
verse 3. And in thy seed shall all the nations
of the earth be blessed. All such promises
should be false, if Christ had not
come out of the wombe of the Virgine
Mary.

It is necessary that Christ should take fleshe
of the Virgine Mary, seeing in many places
of the scripture he calleth himselfe the
sonne of man.

It is manifest in the first chapter of the epistle
of S. Paul to the Romans, verse 3. the
wordes be these, Who was borne of the
seed of Dauid according to the flesh.



of the Republic of China

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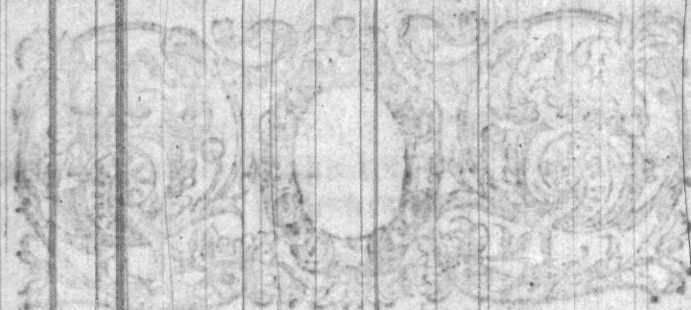
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THE FIRST HVNDRETH OF THE

Triplicitie of Philosophie.

1 The whole course of mans life
consisteth in these three.

To be borne weeping.
To liue laughing.
To die sighing.

2 He is worthily called a wise
man.

Which remembreth things past.
Which marketh the course of things pre-
sent.
Which foreseth things to come.

3 Three thinges obtaine great
friendship.

Faire speech in presence.
Good report in absence.
Faithfulnesse in fellowship.

4 Three sortes of
men differ in wi-
thing.

The ambitious.

Wisteth so much, that for it hee
is hated.

The base minded.

Craueth so litle, that euery man
ouercroweth him.

The vertuous.

Desireth a meane with loue.

5 Three sorts of men accounted
happy in this world.

He that oweth nothing.
A man single and not married.
He that hath new buried his rich parents.

6 Three sortes of men twofull to
be seene.

A rich man fallen into ponertie.
A vertuous man dispraised.
A wise man scorned of the ignorant.

7 Three thinges
which euery man
doeth in respect of
his enemies.

He feares.
He hates.
He bewares.

Whom he feares, he hates.
Whom he hates, he bewares.
Whom he bewares, he seeks his de-
struction.

8 Plutarch doth require these 3.
things in a yong man.

Temperance in his minde.
Silence in his tongue.
Bathfulnesse in his countenance.

The first hundredth

9 The arte of gouernment was { Found out. { By Experience.
 { Defended. { By Science.
 { Conserued. { By Prudence.

10 Pride is noted in a man by 3. things. { To shew a certaine statelines in goyng.
 { To disvaine his companions and equals.
 { To seperate himsele from the company of others, with a vaine kind of selfe-loue.

11 Thre causes why a man may be earnest in giuing good counsell, Because { It is an easie thing.
 { Of little cost.
 { And the best gift a man can giue vnto his friend.

12 Thre desires amongst friends. { To inioy health.
 { To possesse honour.
 { Not to suffer necessitie.

13 Thre soueraign plaissers for a heart which is griened. { Temperance.
 { Tyme.
 { Forgetfulness.

14 Thre things good for euery man. { To vnderstand well.
 { To speake better.
 { To doe best of all.

15 Alphonfus king of Aragon, vsed to thanke God most hartily especially for 3. causes. { For that he made him a man, & not a brute beast.
 { For that he was a Christian.
 { For that he was prince and ruler ouer so many countries.

16 Plato at the poynt of death, yelded thanks vnto Nature, for 3. causes. { That he was bozne a man, and not a beast.
 { That he was a Græcian bozne, and not a Barbarian.
 { That it was his chance to liue in the tyme of Socrates.

17 Aristotle & Philosopher appoaching vnto death, his scholers requested him to vtter some sententious saying vnto them in stead of a last will & testament, who sighing sayd, { I came humbled into this world.
 { Here I haue liued carefully.
 { I depart tronbled, being vnskillfull and ignozant.

of the Triplicite of Philosophie.

18 As dogs be like Colours, { Parasites. { Fatone for the belly.
so three sortes of men are like { Flatterers. { Cosen for the coine.
friends. { Hypocrites. { Dissemble in religion.

19 The couetous { God. { For God he withholdeth
man doth alwayes { His neigh- { his right.
offend three per- { bour. { He deniet things neces-
sons. { Himselfe. { sary vnto his neyghbor.
{ He keepeth that which is
{ needfull from himselfe.

20 Evil counsailers teach a pong and { To { Profite before honesty.
unskilful prince, 3. things which after { pre- { Gaine before vertue.
ward hurt him & his subiects much. { fer. { Tyranny before modesty.

21 A good counsailer should bee { Experience of many things.
furnished with these 3. { True loue towards him vnto whom he mis-
{ nistreth counsell.
{ Liberty to speake freely.

22 Three things ought { The nature. { That a witnes be a man and not
to bee considered in a { The condition. { a womā, for women are diuers
witnesse. { The life. { & inconstant in their reports.
{ That he be free & not a bondslawe,
{ for he will conceale a treach for
{ feare of his masters displeasure.
{ That he be innocent and not infa-
{ mous, for iustice will not accom-
{ pany a wicked man.

23 We ought to beare { Loue. { Considering his nature, we ought to loue
3. sortes of affection to- { Hatred. { him, because he is a man.
wards him that is con- { Witie. { Considering his fault which he hath com-
nicted of a crime. { mitted, we should hate him.
{ Considering his paine which he must suffer
{ for his fault, we ought to pity him.

24 No man { For if he respect the tyme he hath passed, he shall finde that he
ought to praise { hath done many things for which he ought to be sorry.
himself, nor de- { If he consider of the time to come, he shall perceiue many in-
sire to bee pray- { niment dangers whereof he should be afraid.
sed for 3. cau- { If he regard his present tyme, he shall finde many defects & much
ses. { want in himselfe, which minister occasion of bashfulness.

The first hundreth

25 Upon 3. occasions men vse to excuse themselves for not doyng things which they were enioined to doe.

{ Either when they are wearie & would rest.
Or when that which is appoynted doeth seeme to be hard and difficult.
Or when it seemeth to be vnfruitfull and vnprofitable.

26 For three causes we ought to vse few wordes.

{ Because of many wordes, proceede many faults.

{ Because it is a signe of foolishnesse to vse many wordes.

{ Because manye wordes are causes of discontentment & displeasing.

Socrates the Philosopher holding his peace amongst company, and being asked why he did so, answered, Because I haue bene sozzy some tymes for speaking, but neuer for holding my peace.

Solon the Philosopher being silent when other men talked, One demanded of him whither he helde his peace for want of wordes to speake, or for that he was a foole? He answered, No foole can holde his peace.

Xenocrates the Philosopher said vnto one that was a great babler, If you heard your selfe with my eares, you would hold your peace.

27 Those which are angry make small accompt of 3. thinges which should be highly esteemed.

{ Old age which ought to be reuerenced.
Affinitie of kinred.
Benefites which are past.

28 Those iudges can not iudge vprightly, which either

{ Suffer themselves to be corrupted with gifts.
Are moued with authoritie.
Will requite friendship, or reuenge enmitie.

29 Our minde must be preserued from 3. things.

{ Anger. { Fretteth.
Hatred. { Consumeth.
Glozy. { Dissueth vs by with pride.

30 A guiltie conscience worketh 3. miracles.

{ It maketh the heauen & earth though they were 1. tymes greater then they be, to be narrower then a mouse hole.
It causeth strong men to be so fearefull that they are astonished at the shaking of a leafe.
It stirreth vp a litle dog, which though it hath slept all his life time, yet at his death it barkes, and is in the stead of a thousand witnesses.

of the Triplicitie of Philosophie.

31 Thre things make a man
very sorrowfull. { That he must needs die.
That he knowes not when.
That after death he knoweth not where he
shall be.

32 Thre powers of the soule
assigned vnto thre partes of the
body. { Reason to the head.
Anger and other perturbations, to the heart.
Lust and concupiscence, to the liuer.

33 Thre instruments of mens
actions. { Sense.
Understanding.
Appetite.

34 The countrey lyfe is mai-
stresse of 3. things. { Frugalitie.
Diligence.
Justice.

35 The whole life of man pas-
seth away with doyng thre un-
necessary things. { A great part with doyng euill.
A greater with doyng nothing.
The greatest with doyng thinges to small
purpose.

36 All men are buſsed about one
of these 3. things. { Honestie.
Proſite.
Pleasure.

37 The Sunne hath 3. titles
attributed vnto it. { It is called { The eye of the world.
The pleasure of the day.
The beautie of heauen.

38 The Astronomers testify that
there commeth profite from the
Sunne 2. maner of wayes. { By influence.
By motion.
By light.

39 The world is
likened to the sea { Because it { Swelleth { With pride.
Burnes { With couetousnes.
Fometh { With lust and riot.

40 We ought to rule our tounge
in speaking, 3. maner of wayes. { To speake but litle of the nobler sort.
To speake well of all men.
To speake nothing in commendation of our
selues.

The first hundredth

41 He that will live in quiet,
must frame himself to 3. things.

Lo { Heare.
See.
And say nothing.

42 Democritus the Philosopher
is thought to have thrust out his
owne eyes for 3. occasions.

{ Because his sight did hinder his inward me-
ditation.
Because he could not looke on women with-
out lustling after them.
Because he could not patiently abide to be-
hold the flourishing estate of wicked men.

43 The Philosopher Aristotle
believed but 3. things.

{ That which he touched with his hand.
That which he saw with his eyes.
That which he could comprehend in argu-
ment.

44 Hope is good for 3. causes.

{ It is a remedy in aduersitie, wiping teares
fro the eyes, for hope only doth sustain the
whom iniurious fortune doth oppresso.
It nourisheth the life, promising better suc-
cesse to morow.
It leaneth not a man at his death, but exal-
teth him to immortalitie.

45 Hope doth comfort
3. sorts of men, of whom
others are past hope.

{ Him whom the Whilitions have given over.
Him that is bound and cast into a deepe dungeon.
Him that hath suffered shipwracke being tossed with
waues: hope perswades to cast hys armes a-
broad.

46 Hope is disliked of some
men.

{ Plato and Pindarus call it a dzeame of hyme
that waketh.
Cato saith, y it maketh great things small,
and small things nothing.
Another saith, that it is a griefe and an un-
profitable burden which wanteth euent.

47 Three things to be noted co-
cerning the affection of loue.

{ To loue them which hate vs, is a diuine
vertue.
To loue them that loue vs againe, is a com-
mon thing amongst men.
But to hate them that loue vs, is worse the
hynte beasliness.

48 Three

of the Triplicite of Philosophie.

48 Three things requisite in all good workes. { Knowledge how to doe them.
Power able to doe them.
Will to be ready to doe them.

49 Three guides to pouertie. { Gluttony.
Sloth.
Whoredome.

50 Three thinges worthy prayse are attributed vnto perseuerance. { Cicero saith, it is a stedfast and continuall
upholder of that which is grounded vpon
reason.
It doth search out the trueth and follow it
alwayes.
It can not be altered to depart from the
trueth, neither by fauour, allurementes,
nor giftes.

51 Three most dangerous things will not alter the minde of a iust man (being resolute in his purpose) from the state of stedfastnesse. Horace. { Not the rage of Citizens commanding that
which is iust.
Not the puffed and swelling countenance of
a terrible tirant.
Nor Iupiters thunderbolts, the gates of hel:
no though y world should be turned to
turay.

52 Three abhominable sayings of the Epicures. { There is no pleasure after death.
A vengeance on him that careth for to morrow.
Neither feare thou the latter day, nor wishe
for it.

53 Three causes why men loue one another. { One loneth, because he is loued.
Another, because he is aduanced to honour.
The third, because he looketh for some bene-
fit at his hands whom he loneth.

54 Pride doth study to conioine 3. things with her selfe. { Power.
Nobilitie.
Riches.

The first hundred

55 Three things which Pythagoras chiefly wished for hymselfe. { Beantie.
Riches.
Wealth.

56 S. Ierome writing to Ruffinus, saith, { That a friend { Is long sought for.
Scarcely to be found.
And hard to be kept.

57 Phauorinus writing of ambitious persons, saith, That { Some be scoffers.
Some full of hate.
Some be miserable. { Which ambitiously attempt high matters.
Which haue obtained things to god for their degrees.
Which are deceiued by hope.

58 Three things which cause a man keepe his friends. { If he giue much.
If he aske little.
If he take nothing.

59 Three things which wee ought to take in god worth of our friend. { A gift.
His god will.
His counsaile.

60 The minde which is con- { Neither how to abstaine from that which is forbidden.
For how to reioyce in that which is granted.
Neither how to frame it selfe vnto godnesse.

61 Cicero saith, that he is wont to be called a thyrstie fellow. { Which neither for feare doeth forsake his fortreffe, which is the part of a coward.
Neither for couetousnesse doeth not restore that which was closely committed vnto him, which is a point of iniustice.
Neither rashly hath misbehaued hymselfe, which is starke foolishnesse.

62 You may marke three things in flaunderers. { They are vaine in heart.
They haue lies in their mouth.
Their throttes are open sepulchres, breathing out filthie and abhominable speeches, which seme to infect the aire euen like the stench of dead bodies.

of the Triplicitie of Philosophie.

63 Such as are hearers of flanderers, as Philostratus witnesseth, are
 Louers of many wordes.
 Followers of lightnes and credulitie.
 Enuious hearers of iust matters.

64 Trueth is likened vnto these 3. things.
 The light. For the light is pleasant vnto him that hath a cleare sight, but offensive to one that is poze blind.

The smell. The smell which is comfortable to mā, will either driue away, or kill a Serpent.

The taste. Bread is saourie to a sound taste, but vn-saourie to him that hath a sore mouth.

65 Hatred is likened vnto these 3. things.
 Fire. For as the fire doeth consume that substance whereby it is nourished, so hatred consumeth the heart wherein it hath bene nussed.

A Doth. As the Doth doth gnaw the garment whereof it is bred, so hatred gnaweth the heart where in it was conceived.

A Bee. As a Bee pricking another doeth lose his sting, and can neither make hony, nor liue but a small tyme after, so the heart pricking another with the sting of hatred, doth lose many sweete vertues, and killeth it selfe.

66 Three things to be learned of them that apply themselves to any Arte.
 Let him bee apte to learne, neyther let him perswade himselfe that he knoweth all thinges after a little instruction.

Let him be ready to beleene, though hee vnderstand not all thinges: because as Aristotle saith: The learner must beleene.

Let him be obedient, and not contemne god admonitions, nor condemn whole some counsels.

67 Three thinges beyng in one man, make him very learned.
 Arte, maketh him certaine.

Use, maketh him ready.

Imitation, maketh him expert.

The first hundredeth

68 The drunken man commeth in contempt by his surfeting. He is an abomination before God and his Angels.
He is scoffed and scorned of men, & thought unfit for honest exercises.
He is confounded with the deuill, and led by all manner of mischiefe.

69 Drunken men by too much Noilling, bring 3. evils upon themselves. To stunible and tremble.
Madnesse.
That at length they die either blasted or stricken with a Planet.

70 King Philip of Macedon received 3. luckie messages at one tyme. That he had wonne the games at Olympus by the running of his chariots.
That his capitaine Parmenio had overthrowen the Dardanians.
That his wife Olympias had borne hym a sonne which was called Alexander.

71 Three things to be required of a iudge, which are necessary to the discharging of his office. Let him heare the accusation, and listen as well to the poore mans complaint, as to the rich mans request.
Let him sift the accusation by eraminynge witnesses, & allowynge of lawfull pꝛofes.
Let him pronounce the sentence of Justice earnestly, without respect of fauourynge one, or hating the other.

72 The Judge must haue respect vnto three things. The lawe. The authoritie of the lawe must bee defended without crueltie.
The guiltie. The former life of him that is guiltie, his disposition and his nature must be considered.
The people. He must haue respect vnto the people, least he spare them that be guilty to the hinderance and daunger of the common wealth.

73 Three things as Aristotle saith, make a iudge ignorant of the tꝛuth. Loue.
Hatred.
Private gaine.

of the Triplicitie of Diuinitie.

74 Lyncurgus & almost al the other
Law readers of the world, albeit
in many thinges they were diffe-
rent, yet they had ful concord and
agreement in these thre.

To honour God.

To owe compassion to the poore.

To beare a reuerence to old men.

75 All mens actions, or all the
deedes of men are threefold.

Some thinges are done to a godly and honest
ende and purpose, and these are worthy
praise.

Some are done vpon vrgent necessitie, and
these are not vnworthy of excuse.

Some are done to an euill entent, yet not
of necessitie, and these deserue punish-
ment.

76 A wise man lamenteth and
repenteth that he hath done these
3. thinges.

Gone by sea, when he might haue gone by
land.

That he hath reuealed his secrets.

That he hath let one day passe without do-
yng some vertuous thing.

77 Marcus Sergius
had the vse of thre
handes.

A right hand.

A left hand.

An iron hand
in stead of his
right hand.

When he lost his right hand, he recei-
ued 23. wounds.

He fought in 4. sundry battels with
his left hand.

He fought with his iron hand at the
siege of Cremona, and toke 12. pla-
ces in Gaule.

78 Thre great benefites we re-
ceiue when we eate cherries.

They clense our stomacke.

The meate of them breedeth good blood.

The kernels of them are good against the di-
sease of the stone.

79 A gentle minde is of thre
sortes.

Milde to suffer.

Ready to forgiue.

Willing to helpe.

80 We must put 3. thinges out
of our mindes.

Cares.

Feare.

The desire of other mens wealth.

The first hundreth

81 Gold as Basilus saith, is

The snare of our soules.

The hooke of death.

The baite of sinne.

82 The craftinesse of the Eagle
is knowen by 3. things.

She layeth stones in the nest which haue
the vertue to driue away serpents.

She teacheth her yong ones to flie.

She buildeth her nest in a safe place.

83 Thre excellent things in the
flying of the Eagle.

She flieth very swift.

She flieth higher then any other bird.

She is neuer weary with flying.

84 Thre things shew y there
is great clemencie in Lions.

They wil not hurt them that lie groueling.

They will exercise their crueltie soner a-
gainst men, then women.

They will not hurt childzen vnlesse it bee
when they bee almost famished for hun-
ger.

85 There be 3.
things in y night
which cause vs
 sleepe.

The darkenesse.

The cold.

The moisture.

For men desirous to sleepe, do seeke the
the darkest places.

For both in Winter men sleepe more
soundly, and such as are cold of com-
plexion, will sleepe longer the others
which are hote.

For according to Philosophie, moyst
vapors arising from the stomacke,
and ascending to the braine, doe pro-
uoque sleepe.

86 There be 3.
things very co-
mendable in the
Dolphin.

The loue it bea-
reth vnto man.

The protection of
her yong ones.

Her swiftnesse.

Arion was saued in the sea by a Dol-
phin.

If it chaunce any of her yong ones to
be taken by Fishermen, they will
not forsake them, but follow them
so extremely, that they will suffer
themselues rather to be taken, then
forsake them.

For Plinie reporteth, that she is the
swiftest of all fishes.

of the Triplicite of Philosophie.

- 87 We must seeke to get money
for 3. causes. { For necessary expences.
To keepe credite.
To p̄uent gr̄uous mishaps.
- 88 Thre famous ciuill warres
among the Romans. { Betwene Sylla and Marius.
Betwene Cæsar and Pompey.
Betwene Antonius & Augustus Octanius.
- 89 Thre thinges necessary for
the increas of coyne. { God seede.
God ground.
Gods blessing.
- 90 Thre monstrous thinges
which be in many men. { An enuious heart.
A couetous minde.
A proud looke.
- 91 Thre thinges very necessary
in warre to obtaine victoꝝ. { To deliberate & consult wisely of all thinges.
To keepe close that counsell which is con-
cluded on, least by treason it be reuealed to
the enemies.
To know assuredly by espials the condition
and state of the aduersaries.
- 92 Charles the 5. said, that there
is thre thinges which maintayne
warre. { Victuals.
Money.
Souldiers.
- 93 Thre thinges needfull for the
that wil ouercome cruel enemies
with a small army. { Munition.
Money.
Counsell.
- 94 He that wil place his battell
must foresee 3. thinges. { The sunne. { The sunne before the face
taketh away the sight.
The dust. { The dust filleth the eyes,
and hurteth them.
The wind. { The wind in fight helpeth
the weapons.
- 25 Thre thinges which deserue
the praise of godnesse. { To ouercome crueltie with gentlenes.
To moue them to be better affected that do
vs iniurie.
To suffer patiently whatsoeuer is done vn-
to vs.

The first hundred

96 We may read in the Chronicles of Flaunders, that king Edward of England warring against Philip Valesius king of France, by his letters offered him 3. conditions, To fight either

Person to person.

A hundred against an hundred.

Armie against armie.

King Philip made answer, that he would none of his offers, neither would yeld to any thing which he demanded.

97 Tamburlanes of a shepheard being made king of Persia, when he went to lay siege to any town he would 3. sundry dayes pitch 3. tentes of sundry colours, signifying 3. things.

The 1. day a white tent.

The second day a red tent.

The 3. day a blacke and smoky tent.

The white signified, that he would not hurt any that would yeld vnto him.

The red signified, that he would put euery one to the sword.

The blacke and smoky tent signified, that whatsoeuer remained, should smell of fire and smoke.

98 That a man may signe the lesse, let him take heede of three things.

Guil occasions.

Guil customes.

Guil conuersations.

99 Three sortes of men which care not greatly for meate.

Couetous men.

Such as be sorryfull in heart.

They that loue solitarines.

100 We must not be curious nor carefull in 3. things.

Of god rule and order in an other mans house.

Of the diuine government of the almighty. In the counsels of noble men.



THE SECOND HUNDRETH OF THE

Triplicitie of Diuinitie.

1 Three things disclose mens
impatience, & make them mur-
mure.

To serue without recompence.
To aske and be denied.
To giue and haue no thanks.

2 Three things which eery
man is loth to endure.

Pouertie in old age.
Infamie after honour.
Banishment from his naturall countrey.

3 A man is most griued for 3
things.

To see the death of his children.
To heare the losse of his goods.
To see the prosperitie of his enemies.

4 Three things vndoe a man.

To differ and prolong his busines.
To meddle with other mens matters.
To reiect the good counsell of his friends.

5 Three enemies to good coun-
sell.

Haste.
Anger.
Coutousnesse.

6 Three things make a man
willing to serue.

Gaine.
Lone.
To see his service acceptable.

7 Chilo the Grecian beyng as-
ked what was hard, answered,

To keepe close secret counsell.
To keepe a man from idlenes.
To suffer long.

8 He that yeldeth himselfe to
the world, ought to dispose him-
selfe to 3 things which he cannot
auoid.

To pouertie, for he shal neuer attaine to the
riches that he desireth.
To suffer iniurie, paine and trouble.
To businesse, without expedition.

9 Three

The second hundreth

9 Thre sortes of men ought not
be made pertakers of secret coun-
sell.

The man that will be often angry for small
occasions.

The drunkard that in his fit will report all
he knoweth.

He that is in subiection to a woman.

10 Pythagoras beyng
demaunded of king Le-
ontius, what difference
there was betwene
Philosophers and other
men, answered. Mans
life seemeth to be like a
congregatio assembled
to see a game to which
men resort for sundrie
purposes.

Some by their
own activitie to
winne his wor-
ship of y game.

Some for lucre
sake to buy or sel
somewhat.

Other some min-
ding neither to
gaine nor to pro-
fite, come onely
to behold and see
what is done.

In like maner
men which
are come vn-
to this life
as out of an
other lyfe &
nature, occu-
py theselues
with diligēce
either

To get praise.

Proffite.

Or regarding
neither, apply
their mindes
to search and
know y na-
ture of thigs,
of which sort
are Philoso-
phers, y is to
say, Lovers
of Wisdome.

11 Glozy is sought for 3. maner
of wayes.

Either by doyng some ballaunt acte which
may be eternized in the register of fame.

Or by writing somewhat which the posteri-
tie may read and maruell at.

Or erecting some famous building for a mo-
nument.

12 Thre sortes of men whose
maners are worthy to be repre-
hended.

They which neither invite their neighbors
to banquetts, nor beyng invited themselves
will come vnto them.

They which invite others and bestow ban-
quets on them, but they themselves de-
spise other mens good cheere.

They which beyng invited will come vnto
banquets, but will invite no man to any
banquet of their cost.

13 Thre

of the Triplicitie of Philosophie.

13 Three things necessary to the maintenance of our bodies. { Sufficient meate to appease the rage of hunger.

Clothing to couer the body, and expel cold.
Slape which both refresh the wearied limbs with labour.

14 The body coneteth 3. things.

God cheare.

Slape.

Very talke.

15 Three sortes of men haue sundry sortes of manners in giuing and taking counsell.

One sorte of men, which see what is to be done, and doe it: and these be of the best sort.

Another sort are those, which though they see not into the matter, yet they obey them which haue more knowledge then themselves, and these also are good.

The third sort, (which are altogether unprofitable and abhominable) are of those men which are neither gouerned by their owne wisdom, nor will be ruled by the wisdom of other men.

16 Three things which for the vncertainetie of that which may ensue, a man cannot safely giue counsell to enterprise them.

To take a wife.

To trauele by sea.

To follow warrefare.

17 Three thinges to be noted in giuing counsell.

To giue counsell to a foole, it is charitie.

To giue counsell to a wise man, it is a signe of vaine glory.

To giue counsell in a froward tyme, is a token of wisdom.

18 For 3. causes as Auicene saith, our dinners ought to be greater then our suppers.

Because in the day tyme our natural heate is helped by the heate of the Sunne, to concoct our meate.

They which exercise themselves had need of meate, that they may be able to labour. But in the day tyme men exercise themselves, therefore they had need of more meate.

With exercise of our nourishment is easily digested. Therefore in the day time we need more meat then at night.

10 againe past straight at straight

19 Three reasons which Galen & Hippocrates alleadge to proue that it is necessary for the health of our bodies, to eat more meate at supper then at dinner.

Because the tyme is longer betwene supper and dinner, then betwene dinner and supper, wherein seeing we may concoct more meate, we may also eat more meate at supper.

Because sleepe following after supper, doeth helpe concoction. Hippocrates 1. Aphorism. 15. Rest and quietnes helpeth concoction and digestion, whereas litle moving or exercise is very hurtfull after meate.

20 In histories we can reade of 3. cities onely which were besieged 3. yeeres continually together.

The first Bizantium in the tyme of Seuerus the Emperour.

The second Bethoron in the tyme of Adrian the Emperour.

The third Samaria.

21 Three sortes of men which should not be hindered in their purposes.

He which will lawfully marry a wife.

He which will helpe the needie.

He which from a wicked life is purposed to returne to vertue.

22 Three thinges are required as necessary for a man and his wife.

Love inwardly in the heart.

Concord outwardly, in dwelling together peaceably.

Both an outward and inward agreement to doe good workes.

23 Daily exercises of reasoning and disputing, are profitable for 3. things.

They sharpen the wit wonderfully.

They doe confirme & strengthen our iudgement concerning profitable and necessary things.

They breed quicknesse in resoluyng doubts and intricate questions.

24 There is a continuall desire of riches in men, as saith Democritus.

He that hath nothing, is troubled with a desire to get wealth.

He that hath enough, is molested w. cares in keeping that he hath.

He that hath lost all he had, is bered with sorrow for his mishap.

of the Triplicitie of Diuinitie.

He that is given to pleasure, loneth riches,
that by the helpe of them he may continue
in his voluptuous vaine.

He that is ambitious and desirous of vayne
glory, desireth treasure, that by the ayde
thereof, he may be aduanced and accom-
ted honourable.

25 Three sortes of men gather
riches couetously for 3. causes.

A man fearing future ponerty, scrapeth vp
wealth by hook or crooke, hoordeth it, and
kepeth it, doubting hunger, age, diseases,
banishment, &c. and reposing more trust
and confidence therein, then in God.

26 Three things which seeme to
make a man happy.

Sufficiencie.
Tranquillitie.
Securitie.

Wanting nothing.
Greeuing for nothing.
Fearing nothing.

27 Three things proper vnto
beautie.

It is fraile, and fadeth in short tyme.
Many wicked vices of the minde, are coue-
red with the baile of beautie.
It hath brought commoditie to felo, but ma-
ny vtter destruction.

28 Our auncestors fained a
triple fortune, or 3. fortunes.

One blind.
An other
mad and
furious.
The third,
deafe.

She was called blind, because she
bestowed benefits vpon euill and
vnthankfull persons.

Mad, because she easily snatcheth
and taketh away that which she
hath giuen.

Deafe, because she will not heare
the complaints of the poore.

29 Ignorance is of 3. sortes.

Some is good when we are ignorant of
euill.

Some is euill when we are ignorant of
god.

Some is indifferent which is neither good
nor euil.

30 We are ignorant of
many things which
we might know, and
that for 3. causes.

Either for carelesnes of the knowledge of
them.

Or for slouth to learne them.

Or for shamefastnes to enquire after the.

This kind
of ignorance
hath no ex-
cuse.

- 31 Ignorance also is of 3. sortes
after another maner. } One is affected, which will not know that
which it knoweth.
Another grosse, which for sloth and negli-
gence, wil not learne and searh forth.
The thirde inuincible, which remaineth after
all diligence.
- 32 Thre thinges which are a
ioy to the beholders. } To see agrement amongst brethren.
Loue amongst neighbours.
A man and his wife keepyng faith & loialtie
together.
- 33 Beautie hath prerogative a-
boue deformitie, thre manner of
wayes. } Beautie setteth forth honesty, as saith Pa-
catus, for vertue in a comely body is al-
wayes more acceptable.
The moze willingly talke with those which
are faire, then those which are foule, as
Aristotle witnesseth.
Beautie is of moze force to commend any
body, then any letter of commendati-
on.
- 34 Thre thinges make men
breake their covenants. } Ungodly desire of gaine.
Headie anger.
Lust which sets mens hearts on fire.
- 35 Thre euils for the most part
accompany beautie. } Faire people are disdainfull, and pride fo-
loweth beautie, and beautie how litle soe-
uer it is, proud it is.
There is great strife betwixt beautie & cha-
stite. And that which pleaseth many, is
kept with great danger.
It is an occasion of sinne, or a stirrer vp of
folish loue: for lightnesse hath alwayes
bene a suter to the fairest.
- 36 Thre excellent gouernours. } God gouerneth the world.
The minde gouerneth the soule.
Wisedome doth rule and gouerne the felici-
tie of this life.

37 Lampedo is iudged happy for
euer (as Plinie writeth) for three
cauſes, for that ſhe was

A kings daughter.
A kings wife.
A kings mother.

38 All morall Philoſo-
phie is diuided into 3.
partes.

Ethicall.

Oeconomi-
call.

Politically.

Which pertaineth to the gouernment
of a mans owne ſelfe.

Which belongeth to the gouernment
of a mans houſe.

Which concerneth the gouernment of
the common wealth.

39 Three things which whette
the eye ſight.

To view fountains of water.

To looke vpon greene things.

To behold a mans ſelfe in a looking glaſſe.

40 Three commodities of letting
blood.

It chereeth the hearts of ſuch as are ſad.

It appealeth ſuch as are angry.

It keepeth louers from running mad.

41 Three ſortes of people will
tell trueth alwayes for the moſt
part.

Children.

Foles.

Careleſſe men.

42 Three chiefe partes in a mā.

The braine.

The heart.

The liver.

Yieldeth ſenſe.

Life.

Nouriſhment.

43 Three things which can ſe-
dome or neuer be cured.

Frenſie.

Herelie.

Jealouſie.

44 Three thinges neceſſary to
obtaine and maintaine authori-
tie.

Wonderfull wiſedome.

Happy and prosperous ſucceſſe in the buſi-
nes of our vocation.

The good opinion and inclination of the peo-
ples mindes towards vs.

45 Crafty & bold counſels haue
3 things proper vnto them.

At the firſt, in ſhew they do delight.

Afterward, being in execution, they appeare
hard to be compaſſed.

Laſtly, in euent they are found to be woeful
and lamentable.

46 The may foretel of y change
of weather 3. maner of wayes by
the moone.

The Moone appearing pale, it betokeneth
we shall haue raine.

The Moone appearing red, foretelleth we
shall haue windes.

The Moone appearing white, presageth we
shall haue faire weather.

47 Thre thinges which are as
necessary as any phisike.

A ioyfull heart.

Quiet rest.

A moderate diet.

48 Thre thinges necessary to be
known in drinke.

To drinke but litle and often at dinner.

Not to drinke betwene meales.

To drinke at the beginnyng of supper, but
not after.

49 Thre thinges overcome pa-
tience.

Griefe conquereth y strongest hearts. Tibul.

Unskillfulnesse then which as Seneca affir-
meth nothing is more vnpatient disoi-
ning to heare any reason.

Feare, lest y sufferance of one iniury should
prouoke men to offer vs another iniury.

50 Thre necessary offices for a
good wife to execute whē her hus-
band is sicke.

Of a Cooke.

Of a Phisition.

Of a Chirurgion.

Imitating y exam-
ple of Stratomacha y
wife of B. Deiotarus.

51 Thre causes why a man
may wepe for the death of his
friend.

In as much as we reioice in this life, it is
necessary we should wepe at his death.

Since two hearts vnited in one honest af-
fection haue but one being and place of re-
sidence, it is god reason that we bewaile
the death of our chosen friend, euen with
the same nature and compassion that we
would do our owne.

Least we be euil spoken of. Eccl. 3 8, vers. 17.

52 The glory of a man exalted
into hono^r, engendzeth 3. things.

Strife among great men.

Suspition among his equals.

Enuy among the meaner sort.

of the Triplicitie of Diuinitie.

53 Three things abate pride.

Sickness.

Pouertie.

Imprisonment and bondage.

54 Marcus Aurelius the Emperour was forewarned of great & grievous punishmentes which should fall vpon the Citie and citizens of Rome, by 3. strange miracles which happened in the time of his Empire.

As he was in the temple of the virgines vestals, sodainly there entered in two hogs, and ran about his seete & there fell downe dead.

Another day as he came from the high capitol to haue gone out at the gate Salarie, he sawe two kites ioyning together with their talents, and so fell downe dead in his presence.

Within a short season after as he came from hunting a wilde beast, while he was giuing two greyhoundes which hee loued well, water to drinke, sodainely they fell downe dead at his seete also.

55 Three things doe hasten our death.

Sorrow.

Solitarines.

Desperation.

56 One demanded of Diogenes what were best for a man to doe, to be in fauor of the gods, & beloved of the people. He answered,

Reuerence and honor much the gods.

Bring vp his children in due correction.

And be thankfull to his benefactors.

57 Three mothers bring forth 3. euil daughters.

Truth, the mother, hatred the daughter.

Riches, the mother, enuy the daughter.

Familiaritie, the mother, contempt the daughter.

58 A noble mā being desirous to knowe of A. Alexander for what cause he would be gouernour of the whole world. He made him this answer. All wars are rayled for one of these 3. causes, either

To haue many gods.

Many lawes.

Many kings.

Therefore would I be conqueror of the world that I might command throughout all the world.

That they honor but one God.

Obserue but one lawe.

Serue but one king.

The second hundred

59 Three tokens to know a wise man by.

To endure.
Not to exalt himselfe being praised.
If he know when to speake, and when to be silent.

60 Three principall plagues which Princes should take heed of.

To cal their owne follies and rashnes Prudence.
Their crueltie, Justice.
To fatten themselves with the misery and calamitie of the poore people.

61 Three things which some de-
ceiue a man.

Faire speach.
Great gifts.
Little knowledge.

62 Three sortes of men which are worthy to be accounted good.

Common peace-makers.
They that can forget iniuries done vnto them.
They that will not forget to acquite good turnes.

63 The Romans had a law named Falcidia, which was enacted for the reforming of disobedient childrens maners, containyng 3. things.

For the first offence he was pardoned, if there were any hope of amendment.
For the second, he was punished.
For the third, he was banished.

64 Three sortes of men easily get friends.

Pitifull men.
Courteous men.
Liberall rich men.

65 No man should thinke himselfe worthy the honor of three.

Of a Prince.
Of a Priest.
Of a Judge.

66 Men may lawfully fight in defence of 3. things.

The Lawe.
The Prince.
The Countrey.

of the Triplicite of Philosophie.

67 Three thinges doe allure vs
vnto Epicurisme.

The deuill which promisseth pleasures, and
the gods of this world to them that wo:
ship him.

Our owne flesh & frailtie, which preferreth
sweete and pleasant thinges aboue al god:
nesse.

Crædie gutlinges, which by their example
entice the ignoraunt vnto the like beausti:
nesse.

68 Patience ouercommeth any
aduerse calamitie, 3. maner of
wayes.

Not by striding, but by suffering.

Not by murmuring, but by giuing thanks.

Not by weeping, but by hoping.

69 Pride being in a mā, causeth
him to be lesse esteemed, though
he haue these 3. thinges.

The fauour of men.

Wisedom.

Beautie.

70 Wee can not yeld worthe
thanks vnto these, as Aristotle
affirmeth.

The gods.

Our parents.

Our masters.

71 Ambitious mē are not with:
out these 3. vices.

They are very desirous of vaine glory.

They are very wittie in cauillyng at other
mens wordes, and reprouing their dedes,
that thereby themselves may winne the
peoples hearts.

When they are become famous in the
mouthes of the common people, though
through the labour of others, yet they are
so stout and high minded, that they dare
enterpryse any thing.

Solitarines.

Because when a man is
solitarie, the Deuill is
most readie to tempte
him.

72 Three thinges are
daungerous for young
men.

Common company.

Because of euill talke
which corrupteth god:
maners.

Solenes.

Because it is the inuenter
of naughtinesse.

The second hundreth

73 Humilitie is y key of know-
ledge, whereof though there are
many preceptes, yet these 3. chief-
ly to be obserued.

To contemne or despise no kind of learning
or knowledge.
Not to be ashamed to learne.
Having obtained knowledge not to extoll
himselfe about any man.

74 For 3. causes men cry with
a loud voyce.

When he is farre off vnto whō they would
speake.
When they talke with one that is deafe.
When they are incensed with anger.

75 Julius Cæsar vsed to cary 3.
things with him while he solow-
ed the warres.

His penne, To write the whole course of the
Romans successe in their warres.
His booke, To finde himselfe occupied.
His lance, To helpe to repulse his enemies.

76 The bishop of Sarisbury did
affirme that there is 3. wayes to
conclude peace betwene the Pa-
pists and Protestants.

That the Protestants should yeld vnto the
Papists, which they will neuer do, beyng
gouerned by the word of God.
That the Papistes should yeld vnto the
Protestants, which they will neuer doe,
while might and multitude myght pre-
uaile.
Wherefore it remaineth, that the stronger
in fight, do vtterly ouerthrow and discom-
fite the weaker.

77 Three euill qualities of euill
customes.

They take away from a man the sence and
feeling of his sinnes.
They make men euery day worse & worse.
They neuer forsake a sinner before hys
death.

78 Pomponius affirmeth, that
there are 3. sortes of bodies.

One which hath but one shape. As a man,
wood, a stone.
Another, which consisteth of many bodies,
agreeing or hanging together as a ship, a
house.
The third, which is comprized of many and
sundry (as suppose of many bodies cōpre-
hended vnder one name:) as the people, a
congregation, an army, a legion.

of the Triplicitie of Philosophie.

79 Three things though they be
very good, yet they please not euery
body. { Raine, though it will do very much good to
the earth towards increase.
Upright government.
The labours of learned men.

80 Gluttony doeth harme vnto
men 3. maner of wayes. { It maketh the body deformed & mishapen.
It breeds infirmities, and sometimes bringeth
death.
It causeth them to be insatiable lyke rauenous
beastes.

81 Appias Claudius did assay 3.
maner of wayes to bereaue Vir-
ginia of her virginite. { By prayer and request.
By great gifts.
By threatnings.

82 Augustine reporteth y there
are 3. kind of errors. { The first kinde, when that which is false
is thought to be true accordyng to his
meanynge that is the authoz of it. As if a
man should thinke that Idoles are true
gods, because they are called gods in the
Scripture.

When that which is false is take for trueneth,
as if by reacyng Lucretius bookes, thou
shouldest thinke the soule to consist of
motes of the sunne, which he both wrote
and thought, and yet it is an error.

When somthing of another mans writing,
is beleued to be true, which the Authoz
neither thought nor ment, as if a man
should thinke the Epicure to account ver-
tue to be the chiefe felicitie, because he
praiseth continencie.

83 Three vertues most commen-
dable in a woman. { Sobrietie.
Silence.
Chastitie.

84 The salute 3. sortes of peo-
ple when we meete them. { Our betters. { Of necessitie.
Our equals. { Of our owne will.
Our inferiours. { Of meere vertue.

The second hundreth

85 Three renowned kings have
3. sundry titles.

The king of England is intituled Defender
of the Church.

The king of France is called y^e most Chri-
stian king.

The king of Spaine is termed the most
Catholike king.

86 They which sigh much, are
troubled with one of these 3. pas-
sions.

Sorrow.
Loue.
Anger.

87 These 3. vices keep together
for company.

Gluttony.
Drunkennesse.
Lechery.

88 Three kindes of people are
iellous.

Such as be of euil condition themselves, for
they muse as they vse.

Such as haue faire wines, and great resort
of men vnto their houses.

Old men that marry yong girles.

89 There are 3. points of wise-
dome.

To beleue litle.

To keepe that which thou hast.

To take no thought for that is lost.

90 There are 3. properties of
the enuious man.

To leuel at high markes, and to enuy his
superiours.

To be bleare eyed, & not to enuy those which
are farre off, or the dead.

To be his owne destruction, and his owne
executioner.

91 Three thinges which are o-
uercome one of another.

Death ouercomes man.

Fame flourisheth after death.

Time triumpheth ouer fame.

92 Death hath three Sum-
mers.

Sicknesse.

Aduersitie.

Age.

Sheweth the weakenesse of the
body.

The instabilitie of Fortune.

Which euer hath one foote ready
to step into the graue.

93 Labour

of the Triplieitie of Philosophie.

93 Labour is good for 3. things.

It occupieth the mind, & driueth away fantasies.

It helpeth the body in concoction and digestion.

It increaseth thy substance, and augmenteth thy store.

94 There are three intollerable plagues.

Warre, bringeth famine and dearth of all things.

Famine, breedeth pestilence and diseases.

Pestilence, bringeth death and desolation in countries.

95 All the lawes of this world are reduced, and haue their originall from one of these three.

The lawe of nature.

Ancient custome.

The ordinances of men.

96 Mans nature is desirous of 3. things especially.

Of newes, because old things are stale and lothsome.

Of libertie, because we desire to goe abroad, and hate seruitude.

Of dignitie, because we desire to triumph ouer our enemies by superiortie.

97 As there are 3. kinds of stars, so there are 3. sortes of friends.

One sorte which appeare vnto the beholders like starres, yet are none: (and these procede of an exhalation beyng set on fire:) so some waiping vpon our prosperous fortune, seeme to be our friends, and yet are not.

An other sorte are wanderyng Starres, which also haue their owne proper motion: so some are friendes which by peruerse will are chaunged, and become our enemies, yet he was neuer true friend which did once desist from beyng friendly. Salust.

The third sort are Starres in deed, and fixed Starres: so there are some constant and vnfeined friends.

The second hundred

98 A mans anger or hatred is to be auoided 3. maner of wayes.

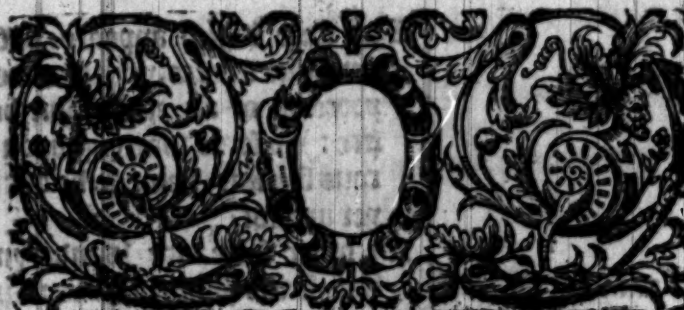
Either to bee asswaged and mitigated by wordes.
Or suffred with silent patience.
Or eschewed by absence.

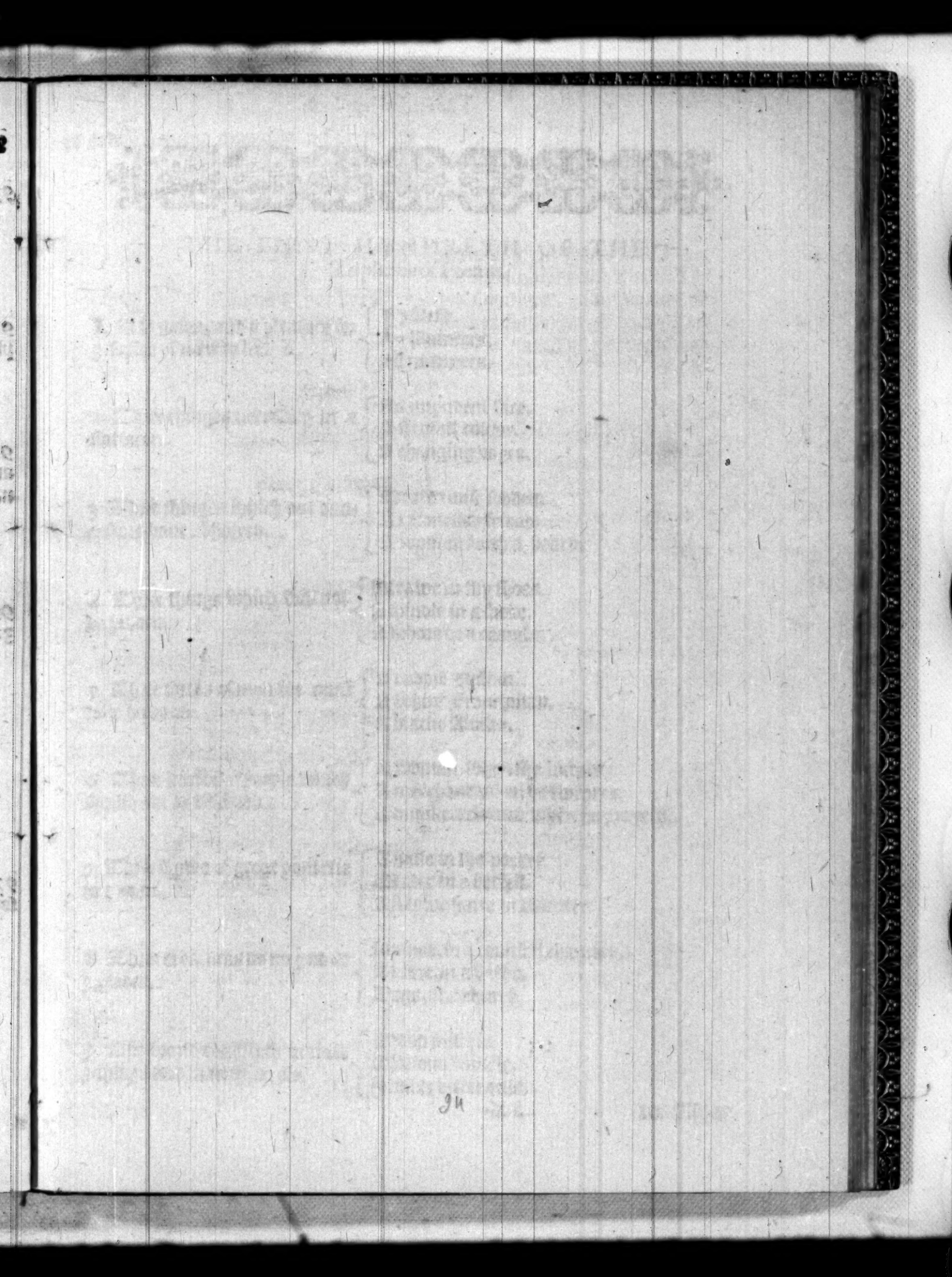
99 Caesar beyng in the warres of Persia, wrote a letter unto the Senate of Rome, touchyng his happy successe, which letter was contained in 3. wordes.

Veni. } I came.
Vidi. } I sawe.
Vici. } I ouercame.

100 Breuitie bringeth 3. commodities.

It winneth.
It obtaineth fauour.
It getteth profite.







THE FIRST HVNDRETH OF THE
Triplicite of Poetrie.

1. It is gaine; and a pleasure for
3. sortes of men to lie. { Poets.
Painters.
Astronomers.
- 2 Three thinges necessary in a
flatterer. { An impudent face.
A stedfast colour.
A changing voyce.
- 3 Three thinges which our aun-
cestors haue abhoyred. { Deate twise sodden.
A reconciled friend.
A woman with a beard.
- 4 Three thinges which will not
be hidden. { Strawe in thy shoes.
A spindle in a sacke.
A whoze in a chamber.
- 5 Three sortes of men we must
take heede of. { A ruddie Italian.
A white Frenchman.
A blacke Alman.
- 6 Three kindes of people which
shold not be belened. { A woman when she weepes.
A merchant when he sweares.
A drunken clovne when he prayeth.
- 7 Three signes of great pouertie
in a man. { A nalle in the pocket.
Water in a bottell.
A strawe hatte in Winter.
- 8 Three creatures do no good in
3. places. { Anaues, in a counsell chamber.
Swine, in a bathe.
Dogs, in a church.
- 9 The world consisteth in these
3. thinges and in nothing els. { Proud miserie.
Glorious vanitie.
Sweete bitternesse.

The first hundredth

10 Three horrible thinges are
reporced of the world. { That it is the region of death.
The shop of the deuill.
The prison of men.

11 Three sortes of benefites per-
rish. { Such as are bestowed
upon old men. They die before they haue tyme
to requite them.
Such as are giuen to children. They forget them before they be
able to requite them.
Such as are cast a-
way vpon other mens
dogs. Dogs will as sone barke at hym
that giueth them meate, as at a
stranger.

12 Three things which if a mā
put trust in them, will deceiue
him. { Old wines tales.
Charmes.
Dreames.

13 Three sortes of things where-
of there is plenty, yet in many
mens iudgement there ought to
be scarcitie. { Errores and lies.
Cail wordes.
Beggers wiues.

14 Three most filthy places. { The court wherein a tyrant raigneth.
An Inne, the hoste whereof is a theefe.
A house, wherein the wife and daughters
are wantons, the godmā knowing there-
of, and holding his peace.

15 Three things vsed by monks
which prouoke other men to
laugh at their follies. { They are shauē and notcht on the head lyke
foles.
By their apparell and going barefoote, they
seeme to be beggers.
They weare ropes about their middles like
theeues.

16 A certaine monke being be-
ry deuout, was accused of incon-
tinencie & breaking his vowe, he
answered very demurely, that he
had vowed 3. things: pouertie, o-
bedience, and chastitie, & yet not
at all tymes, and in all places. { Pouertie, being in a bathe naked, & with-
out his purse.
Obedience, in the fieldes when he was a-
lone, and without the company of his
betters.
Chastitie, when he was celebrating masse
on the aulter, not in his chamber. This
deuoute monke hath many companions
like himselfe.

of the Triplicite of Poetrie.

17 Trust not 3. things.

Dogs teeth.
Horses fete.
Clomens protestations.

18 Antisthenes sayd that thre things were absurd.

To purge wheate from cockle.
To rid vnprofitable souldiers out of the ar-
mie.
Not to expulse the enuious out of the com-
mon wealth.

19 Bonifacius maintained his
Dopedome after the maner of 3.
beastes.

Entring like a fore.
Raigning like a lion.
Dying like a dog.

20 Thre things are very bitter.

Call.
Griefe.
Death.

21 Thre sortes of men which
may lye by authoritie, without
reprehension.

Old men, seeing no yong man can tell whe-
ther it be true or no which they speake.
Farre trauelers, because rather then we
will aduenture the like daungers which
they haue passed, we beleue that which
they report.
Poble men, because none dare be so bold to
controll them, speake they the trueth or
not.

22 Thre things which women
can doe all at once.

Spinne.
Weepe.
Rattle.

23 There is scarltie of 3. sortes
of men in this our age.

Of priestes, for if they were not, one should
not need to haue 3. or 4. benefices.
Of noble men, because citizens doe aspire to
honor, and buy nobilitie.
Of Iewes, because chryistians make an occu-
pation of vsury.

The first hundredth

24 We cannot knowe the authors
of 3. mischiefs which happen of-
tentymes.

He that is drunke cannot iustly say, This
cup of wine or that made me drunke.
He that walketh among thornes, & is hurt,
cannot declare which thorne pricked him.
A common whore being with childe, know-
eth not it is the father of her infant.

25 Three sortes of men are ver-
ry slothfull.

They that sit long at dinner.
They that lie long in bed when they should
rise to their labour.
They that come to the church at the end of
Service.

26 George duke of Saxony, did
once boast that he had at Lipia
3. monasteries, wherein were such
friars as were wondered at of
all the world.

The first, barefooted friars, which neuer
handled money, and yet did build sumptu-
ous houses.
The second, of the order of S. Paule, which
had great store of coine, and solde great
store, and yet had no fields.
The third, of the order of S. Thomas, who
were without wines, and yet had many
children of their owne.

27 Three things confound a
whole multitude.

The Labriers booke.
The nations receipt.
The yeare of ministers.

28 When an euill man dyeth,
there is great strife.

The deuil will haue his soule.
His friends the treasure.
The wormes his flesh.

29 Three things which seldome
can be seene.

A Broker which neuer made lye.
A Collier which neuer was blacke.
Two hills nere without a valley.

30 A crooked old man seeketh by
3. things to increase his strength.

By taking his ease in a swarme and softe
bed.
By drinking good wine and beere.
By sitting nere the fire, where he may cate
a whole pie, roasted apples, and pearces, or
such like.

31 Three

of the Triplicite of Poetrie.

- An errant knaue should proue a good houl-
holder.
- 31 Three things seldom brought to passe, That is
A shamelesse woman should become a mo-
dest matrone.
A dog being bled to eate durtie puddinges,
should after ward leaue and lothe them.
- 32 Three things whereof we
may hope for no goodnesse.
Of a tamed wolfe.
Of a Jew baptised.
Of a theefe saued from the gallows.
- 33 Three things are vncertaine
and vncoustant.
The fauour of princes.
The loue of women.
The shining of the Sunne in April.
- 34 Three things which are a
disgrace to a rich man, yet no dis-
credite to a poore man.
To weare a coate of course cloth.
To haue litle money in his purse.
To haue fethers sticking in his beard.
- 35 Three things bee not silent
where they be.
Money in the purse.
Wantonnes in the heart.
Griefe in sicknesse.
- 36 Three things which consume their wealth in ban-
queting and excesse.
Those which are slouthfull and idle, not ca-
ring which end goe forward.
Those which are contentious, and by stris-
uing in lawe, enrich the Lawier, and vn-
doe themselves.
- 37 Three sortes of men easily
become poore.
A gentleman fallen into pouertie.
A rich rusticall clowne.
A woman delighting in dainties & brauery.
- 38 Three things are intollera-
ble.
Pong men without feare or reuerence.
Maides without modestie and bashfulness.
Seruants without trueth and honestie.
- 39 Three Kindes of people will
neuer be good.
Womens noddings.
Halting dogs.
Merchants othes.
- 40 Three things which are litle
to be regarded.

The first hundredth

- 40 Three things which every man ought to take heed of. { Least he be curious when he readeth over other mens letters.
That he touch nothing in Smiths shops.
That he taste nothing in an Apothecaries house.
- 41 Women haue 3. sortes of teares in their eyes. { The first of griefe.
The second of deceit.
The third of impatience.
- 42 Three sortes of men which are not content with things present. { Couetous men, which alwayes loke for more gaine.
Curious persons which still study for variety.
Adulterers which alwayes hunt after new whores.
- 43 A dog is to be prayed for 3. things. { For that he can cure and heale himself with his tongue.
He is a faithfull friend vnto his master.
And he will giue warning when any come nere the house.
- 44 There are 3. unhappy beasts according to the old proverbe. { A good woman.
A good mule.
A good goate.
- 45 A thrifty householder should especially take heed of 3. things. { New wine.
Graine wood.
Wote bread.
- 46 He hath nothing, neither can lose any thing that is depriued of these 3. things. { Shame.
Trueth.
Honestie.
- 47 Three things are gotten without money. { Maladie.
Ignorance.
Dishonour.
- 48 Three things necessary for an Inne-keeper. { That he be mery as Hector.
That he be as patient as Iob.
That he be as careful for his guests as Philemon.

of the Triplicite of Poetrie.

50 We may read 3. thinges in
Comedies of the craft & subtiltie
of louers.

That they knowe what their meanyng is,
that cracke their fingers: & without noyse
can set the print of a key in ware.

That they will come sneaking into a house
and tread softly on their toes like thæues,
faining themselves to haue other busines
there, then in trueth they haue.

That in the hearing of many people, they
can tell a faire tale for chastitie, and dis-
praise lust vtterly.

51 We may perceiue 3. great
imperfections in louers.

They are blinde, wanting iudgement, and
suffring affection to lead them in a string.
In a small tyme they lose body, soule, welth
and all.

They serue filthy whores, and like oxen are
constrained to draw the plough.

52 Thre peculiar crosse which
do afflict louers.

They liue by another bodys life.

They speake in a strange language.

They can see other mens harmes, and can
not perceiue their owne.

53 Thre thinges cannot agree
with other 3.

Sleape.

Riches.

Diuine religi-
on.

With

Desire to learne.

Prodigalitie.

Humane sapere
stition.

54 Of 3. thinges we must be
ware.

To much wine.

Strife.

The Princes anger.

55 Thre thinges we must es-
chew and fle from.

Sinne.

A Serpent.

An euil woman.

56 Thre thinges are not worth
a sheere of woll.

A Popes bull.

A dead mans skull.

An old trull.

57 Thre thinges as wholesome
as medicines for the body.

Running.

Talking.

Reading with a loud voice.

57 Beauty

58. Beautie causeth 3. things.

Bazers.
Lovers.
Theues.

59. Three sorts of men most mer-
ry, most free, most mad.

Priesters are most mery, who at burials doe
sing when other folkes wepe.

Whisitians are most free, vnto whome it is
lawfull onely to kill men: and though it
be death to other men to commit murder,
yet it getteth them rewards.

Grammarians are most mad, who hauyng
neither skill in prose nor verse, yet when
they looke vpon other mens workes, they
will saue as though they could see very
farre in a milstone.

60. Three things will not endure
long.

Constrained loue.
Painting which women lay on their faces.
Counterfait coine.

61. Women are not to be belie-
ued at 3. tymes.

When they wepe: for they haue taught
their eyes how to gush out with teares at
their pleasure.

When they saine themselves to be sicke, we
should not giue them credite, till we saue
they were dead.

When they say that they are not hungry, if
they bring not their trencher and eate, we
must either beleue that they haue dined
in the kitchen, or els haue set by a daintie
morrell for themselves.

62. Three short tymes seme ve-
ry long vnto some.

The night seemeth long vnto hym, whose
best beloued hath broken promise.

The day seemeth long vnto them that owe
a dayes worke.

The yere seemeth tedious vnto those childre
whose mother doth abridge their liberty.

63. A husband is forbidden three
dayes of fasting.

When the wife is gone to the bath.

When he hath wel beate her, & she is angry

When she is abroad at good chere with her
gossips.

of the Triplicitie of Poetrie.

64. You may knowe good wyne
by 3. things.

The colour.
The smell.
The taste.

65. A maker of cleare spectacles
doe complaine that his Arte was
not so gaineful as it had bene be-
foze times, & that for 3. causes.

Because olde monkes and priettes could say
their prayers without booke.
They were too daintie ware for rude fel-
lowes to meddle withall.
Kings and Princes can see through their fin-
gers.

66. Thre diseases which cannot
be helped.

The gnawing of enuy.
The heate of lone.
The sting of the conscience.

67. Thre things which we must
not hope to obtaine after certain
tymes.

Beautie after the age of xx. yeres.
Strength after the age of xxx. yeres.
Riches after the age of lx. yeres.

68. Thre thinges make a man
circumspect and carefull.

The love he beareth to his wyfe and chil-
dren.
The want of friends and money.
The iniquitie of tymes.

69. Princes have prerogative in
3. things aboue other men.

When they are drunke, their familiars say
they are mery.
If they are blacke, they are sayde to bee
browne.
When they be soles, they are called honest,
simple and innocent.

70. Crates the Theban sayeth,
that there are 3. medicines for
such as be in lone.

Hunger.
Tyme.
A halter.

Hunger cureth lone, for
lone quailleth, when god
there faileth.

Tyme will either miti-
gate and allwage lone,
or end it.

If these two will not cure
this maladye, yet will a
halter helpe presently
this infirmitie.

The first hundred

71 Three sortes of men for the most part are great bablers.

Barbers.

Bathkepers.

Wintners.

The reason is, because they heare mariners, souldiers, & other extrauagant fellows, reciting many straunge and sundrie tales, that being as it were infected with their talke, they becomie greates bablers.

72 Three sortes of eggcs are accounted for good.

White.

Long.

Pew.

Eggcs.

73 Three sortes of men deceyue vs in theyr.

Such as weare long kniues, and yet bee no Cokes.

Maides y haue their haire hanging downe, yet being no virgins.

Such as haue shauen crownes, and bee no priests.

74 Vaine labour in vaine with 3. sortes of men.

By ministring a medicine to a dead man.

By admonishing an olde man that is obstinate in his opinions.

In washing an Ethiopian.

75 We may take example by 3. sortcs of men which hazard themselves in daunger, and often perish.

The best swimmers are drowned.

The best climbers do fall.

The best fencers are wounded.

76 Three sortcs of people, from whom we must steare as from the deuill.

A wilde and unruly monke.

A meale mouthed flatterer.

A craftie olde witch.

77 Three sortcs of men which will trouble themselves when they may liue without care.

The prince that will proclaimc warre whē he may liue in peace.

He that hauing a barren wife, will increase his well gotten goodcs with fraude and v. surie.

A man of 70. yeres of age, that will leade with him a springall of 18. yeres old.

78 Three

of the Triplinitie of Poetrie.

78 Thre guests which are first
at a banquet.

Flies.
Dogs.
Flatterers.

79 We must not beleue thre
things.

The inconstant windes.
Our deceitfull dreames.
That our prosperitie will continue.

80 Thre sortes of living crea-
tures haue very good eye sight.

The Eagle.
The spotted beast.
The curious person.

81 Hesiodus saith, that hee had
need of 3. things that will expell
pouertie.

A house.
A wife.
An ore to till the ground.

82 Thre things to be noted in
a peacocke.

He is clothed like an Angel.
He walketh like a theefe.
He crieth like a deuill.

83 All creatures do daily preach
these 3. lessons vnto man.

Receiue a good turne.
Giue that vnto others which is due to the.
Take punishment.

84 Thre things to be auoyded,
of which we should not hope wel.

An inconstant minde.
A rowling eye.
Feste ready to runne to doe mischief.

85 Regiomontanus an excellent
Astronomer, beyng asked on a
time which were the best signes
for a man to know whe he should
take his iourney, answered.

A good horse.
Money in the purse.
Good companions.

86 Thre proud creatures.

A knaue sitting in a chaire.
A queane riding in a chariot.
A ramping lowce in a scabbed hee.

87 Thre faults in maids which
play with euil neighbours.

They beluay our secrets.
They sell vnto them the goddes they haue
stolen from vs.
They are gadding abroad in the night.

The first hundred

88 Three things being in the
house, maydes wishe out of the
house.

An angry maistresse.
Smoke.
A broken dish.

89 An asse doth 3. filthy things
not without comoditie.

Where he doeth file, there he dungeth the
ground.
Where he doth pisse, he waters the ground.
Where he tumbleth, he breaketh the clods.

Three things are fit for an ass.

Fodder.
Stripes.
Burdens.

90 Three things are alwayes
good cheape.

Earth.
Mozdes.
Lies.

91 Three sorts of men ought to
be very vigilant.

Wassours, to their flockes.
Pilots, to their shippes.
Porters, to their gates.

92 Whosoener will retaine a
Lawier, and lawfully seeke his
owne right, must be furnished
with 3. pockets.

In the first pocket he must haue his decla-
rations and certificates, wherewith he
may shew his right.

In the second pocket he must haue his red
rubbokes ready, which he must giue vn-
to his Lawier, who will not set penne to
paper without them.

In the third pocket he must haue patience,
which must stand him in stead when his
Lawiers do delay him, and whē sentence
passeth against him.

93 Louers are slaues vnto death
for lustes sake, and doe despise 3.
things which maintaine life.

They suffer hunger.
They continue thirstie.
They passe the night in thoughtes without
 sleepe.

94 Euery flower hath these 3.
things naturally.

His blossome.
His sauour.
His sappe.

of the Triplicite of Poetrie.

95 A certaine horse-
courser sold a horse, &
when he had receiued
ready money, the buy-
er would needs know
of him what faultes
the horse had. The
horsecourser answer-
ed, that he had three.

That he
would not
clime trees

That he
would not
swallow i-
ron.

That he
was too for
getfull.

What quoth I but
er the he to I spoile
no croines neatts.

He shal need no iron
for he shall haue
hay and prouender
enough.

I will not commit
my businesse vnto
him, but dispatch
it my selfe.

In his iourney home-
ward he perceiued
his horse would not
goe ouer wadden
bridges.

That he could not
away with the iron
bit.

That he fell often,
and yet quickly for-
gat his falls, where-
by he had triall of
the horsecourser's ho-
nestie.

96 Three things verie necessary
in a fencer.

A quicke eye.
A strong arme.
A stout heart.

97 Three things are keep hard
and difficult.

To cause a woman take penance patiently
which she hath deformed.
To cause an olde docting soke to reforme his
maners.
To teach an asse musicks.

98 An Epitaph worthy memo-
rie, consisting of 3. partes.

O man thou seest what I am;
Thou knowest what I haue berne.
Now thinke what thou shalt be thy selfe.

99 A ploughman gaue 3. lessons
vnto his sonne.

Be holy in Lent.
Be painfull in haruest.
Be merry at Christmas.

100 Three things by no means
tollerable.

A long tongue in a soles head.
A loose life in a godly professour.
A prond heart and a beggers purse.



THE SECOND HVNDRETH OF THE

Triplicite of Poetrie.

1 It is not good to brag of three things.

That thou hast good wine.
A faire wife.
Plenty of money.

2 Three things agree not well.

A little horse and a heauy man.
He that is thirstie with a little pot.
An auncient man and a yong wife.

3 A man may doe three thinges without learning of them.

Laugh.
Weepe.
Sleep.

4 A man must not make choice of 3. thinges in 3. places.

Of a wise in Testamin.
Of a seruant in Parlers.
Of a horse in Smith-
field.

Least he chuse a
queane, a knave
or a rabe.

5 Three thinges make a man gaspe.

Laziness.
An empty belly.
Want of mirth.

6 A man must not be too hastie in lending 3. thinges.

His sword.
His wife.
His horse.

7 A vine bringeth forth three grapes.

The first of pleasure.
The second of drunkennesse.
The third of sorow.

8 Three should be alwayes at home.

The henne cock.
The catte.
The good wife.

9 Three

of the Tripliditie of Poetrie.

9 There are not without spot or blemish. } A potter.
The whole of a carter.
He which frequenteth euill companie.

10 The manner of } The sage herbe.
The sage sole.
The sage wife. } Who so for wise himselfe doth accept.
May match any sage, the sage wife except.

11 Women desire three things chiefly. } To be gorgeously apparelled.
To be esteemed faire.
To go whither they list.

12 Three occasions that many times moue debate. } To talke with him that is hungry.
To send him of an errand that is weary.
To wake a man out of his sleape.

13 All the guesstes present at a banquet, should haue one of the properties belonging to certeine letters. } Some of which sort are olde men: should be like vowels which make a full sounde by themselves, so olde men among themselves, should be the authours of talke and communication.

Some of which sort are women: should be like feminocales, otherwise called halfe vowels, which haue liberty to speake, but not alons like vowels, but softly, not sounding their wordes.
Some of which sort are boyes and virgins, should be mute like mutes which yeld no perfect sound without a vowell nor they talke vnlesse they be spoken vnto by their betters.

14 Three things are saide to be necessary for him that is a student in the lawe. } An iron head.
A purse full of gold.
A leaden taile.

15 There are three sorts of cunning beggers. } Pinstrels.
Enterlude players.
Anglers.

The second hundredeth

Of a man
Of a woman
Of a child

16 A good horse
should have 15
properties that is
to wit, 3. of a mā,
3. of a woman, 3. of
a fore, 3. of a hare,
and 3. of an asse.

Of a woman

Of a hare

Of a hare.
Faire breasted.
Faire of haire.
Capable to leape upon.

A great eye.
A dyp head.
Well running.

Of an asse

A big chine.
A flat leg.
A good horse.

Of a fore

A faire taile.
Short eares.

A good trot

17 These will neuer accorde in
one.

Two wines in one house.
Two cattles and one mouse.
Two dogges and one bone.

18 Three sortes of launces.

The launce of all meates is hunger.
The launce of lone, beantie.
The launce of frendship, gentle wordes, and
salutation.

19 Three occupations toherent
there are many theues, Of

Writers.
Spillers.
Drapers.

20 Three things are able to
make a rich man poore.

A proud wife.
A wide house.
And a backe doze.

21 Three sortes of
men dispoſe of all
our goods.

The gods of the minde.
The gods of the body.
The gods of fortune.

Inconstant diuines.
Unskilful phisitions.
Conetous Lawiers.

22 Three things necessary for a
Scholer.

A will.
A witte.
A booke.

23 There

of the Triplicatie of Poetrie.

- 23 There was a kinde of dauncing vsed among the Lacedemonians, consisting of 3. ages, and euerie age vsed to sing a seuerall song.
- Children, they sang, We shall be men and strong one day.
Olde men, they sang, We haue beene men and strong.
Men of middle age, they sang, We are men and strong : for that which children hope for, and olde men haue lost, we enioy and possesse.
- 24 Thre litle creatures are alwayes eating.
- Children.
Chickens.
Whelpes.
- 25 Thre places at London, wherein 3. notable vices raigne.
- In the Royall exchange.
In Paules.
In Westminster hall.
- Whurie.
Simonie.
Biberie.
- 26 Thre sortes of liuing creatures, which who so loueth not one of them, seemeth not worthise to be called by the name of a man in a mery mans iudgement.
- Faire whelpes.
Faire horses.
Faire women.
- 27 Thre beastes are comely in their goyng.
- A lion.
A greyhound.
A goate.
- 28 Into 3. sortes of men some things are a dishonour sometimes and sometimes not.
- Few burials are no discredit to a Whisition, but many are.
Chastisements are both honour and dishonour to a Prince.
It is not infamous for a souldier to be wounded in the face, but to be hurt in the back.
- 29 Thre seuerall daies in 3. sundrie monethes, wherein it is not wholesome to be let bloud, nor to eate goole flesh.
- The first day of May.
The last day of Aprill.
The last day of September.
- 30 Thre intollerable creatures.
- A seruant when he raigneth.
A hatefull woman when she is married.
A maid that is heire to her maistresse.

The second hundredeth

- 31 It is no playing with 3, least
lest turne to earnest.
- 32 Three things are unlesse in
Princes courtes.
- 33 He is worthy to haue y blec-
ting of the gallowses.
- 34 Three small beastes are full
of wisdom.
- 35 Three sortes of people in re-
spect of vse, in necessitie may be
accounted good.
- 36 Socrates maketh mention of
3. sortes of idle persons.
- 37 Three things many a man
beguiles.
- 38 Three things whose endes
are inglorious.
- With fables.
With mightier men then our selues.
With vntained beastes.
They which haue but a bad place, are sa-
ued, to remove further from the fire.
They which are most hungry, haue least
meat set before them.
They which sit lowest at the table, are so-
onest called from their meate.
That buildes his house all of fallowes.
That pricketh a blind horse ouer y fallows.
That suffereth his wife to sake many hal-
lowes.
The Bee.
The Cuckee.
The Spider.
Scholars, for they may serue the Priestes
places when they are dead.
Virgines, which may supply in place after
men haue buried their wines.
Merchants, for they may play the Usurers
in stead of the Jewes.
The first sort, are such as spend their whole
time in dicing.
The second sort are of those which consume
their life in eating and drinking, fro mor-
ning untill night.
The third sorte are such, as followe filthy
whoyses, and walke in the woods.
Clergymen.
Kentish stiles.
Northfolke wiles.
Of March flowers.
Of a wanton maid.
Of a priest that delighteth in warre.

of the Triplicitie of Poetrie.

39 It is a shame for a man to take a fall 3. manner of wayes.

To fall in the plaine high way.

To take the foile in wooing a wife.

To take a fall in the sight of many from that horsebacke which in riding on thou twest a pride.

40 They which are troubled in the goutte, haue 3. thinges which they haue not.

When they must eate, they haue handes and no handes, because they haue no vse of them.

When they must walke, they haue feet, and no feete because they cannot goe.

They haue reason to seeke after remedy, but want it to endure such payne as tendeth to the cure of their disease.

41 Three reasons alledged by 3. Romane matrones, why after the death of their first husbands they would not marry againe.

The first was Marchia, who being asked why she would not take an other husband, answered, she found none that would haue her for her person, but marry her for her money.

The second Valeria, who being demanded why she did not marry againe, answered, that she could not, because her husband was not dead, but liuing: for so long as she liued, her husband liued also together with her in her heart.

The 3. Ammia, with whom when her parents were instant to marry againe (being yong & riche) answered that she could not, hauing had a good husband, and therefore taking another, either he should be good or euil, if he were good, she should alwayes be in feare to lose him: if euil, alwayes grieued that it was her chaunce in choise to haue changed for the worse.

42 Three things in the beginning are easy, which afterward appeare very difficult to remedy.

It is an easy matter to cast fire into any place, but very hard to quench it being kindled.

It is an easie matter to moue debate, but hard to reconcile men being at variance.

It is an easie matter to turne ouer money by exchange, but a hard matter to come out of debt.

The second hundred

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- The third sorte are such, as followe filthie
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- After miles.
Kentish stiles.
Northfolke wiles.
- Of March flowers.
Of a wanton maide.
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The second hundred

43 Three things are requisite at
3. tymes of the yere.

At Christmas great loaves.
At Lent cleane soules.
At Whitsontide new clothes.

44 Three things to be noted in
a wedding ring.

That it be of gold, for as gold is the best met-
tall, so the loue betwene man and wife, is
the dearest loue.
That it be round, & is without end, wherby
is ment, that loue should not cease.
That it be put on the 4 finger, signifying har-
tie loue, for the phisitions say that a vaine
in that finger commeth from the heart.

45 Three causes why Priestes
haue shrewder wiues for the most
part, then their neighbors.

That seeing they are so ready to reprove o-
ther mens vices abroad, their wiues might
reprehend their faults at home.
That they being exercised with patience at
home, may learne to suffer more easily
common troubles abroad.
Priests deserue to haue shrewd wiues, for
that they chuse to mary the fairest, which
commonly are shrewes.

46 Three things of their owne
accord in ascending, vanish away

Smoke, the higher it mounteth, the sooner
it vanisheth.
Wicked men, the higher they climbe, the
greater their fall.
A song begun in a note too high, causeth the
voice to faile, or end in lamentation.

47 Three things are easily lost,
but neuer gotten againe.

A word spoken.
Virginite.
Time.

48 Three things very requisite
in a Chirurgion.

A haukes eye.
A lions heart.
A ladies hand.

49 Three things change the na-
ture and condition of a man.

Dignitie.
A wife.
Wine.

of the Triplicite of Poetrie.

30 Thre thinges maketh vs
wanton and shamelesse.

Pight.
Loue.
Wine.

Pight hath no shame.
Loue hath no reason.
Wine hath no feare.

31 Thre thinges makes a man
weary of his house, and often of
his life.

Smoke.
Raine.
A curst wife.

32 Cut candle.
Breake cole.
Set sticke on end.

Was neuer good husband,
nor good husbands friend.

33 Thre most odious creatures.

A begger proud.
A rich man a lier.
An old man lecherous.

34 He that seeketh these things,
may be deceived.

Loialtie and trueth, in a flatterer.
A fine wit in a fat belly.
Vertue in all euill company.

35 Thre thinges very hard or
not at all to be found.

A hare without a mule.
A fenne without a sluse.
A whoze without a skuse.

36 Thre things are very diffi-
cult.

To cary water in a siue.
To roste out a vice which hath bene grafted
of long tyme in a mans minde.
To make women good with stripes.

37 One repenteth not to haue
obeyed 3 things.

The trueth.
God counsell.
A cocke crowing early in a morning.

38 Thre creatures see clearely
in the night.

The Owle.
The Night rauen.
The Weasel.

39 Thre living things that ex-
cell man in the sense of smelling.

A vulture.
A hound.
A sove.

The second hundredeth

60 There are 3. dayes as saith
S. Bede, on which whosoener is
bozne, his flesh shall neuer rot.

The 12. of January.

The 24. of March.

The 28. of March.

61 Thre things the elder they
be, the more delight we take in
them.

Old wine to drinke.

Old bookes to read in.

Old friends to be conuersant withall.

62 Thres true tokens to know
a foole by.

To be angry too much without a cause.

To laugh without measure upon no occa-
sion.

To reprehend other mens faultes, and will
not see his owne.

63 There are 3. sortes of men
generally.

The first sort are of such as haue learning,
but want discretion and wisdome. For
according to the Proverbe. The greatest
clarkes be not the wisest men.

Another sort are of those which haue no ler-
ning, but by experience haue obtained
prudence and wisdome.

The 3. sort are of those which haue neither
learning nor discretion, & they are sturke
foles.

64 The inuention of 3. thinges
is wonderfull.

The inuention of gunnes and gunpowder.

The making of glasses.

The printing of bookes.

65 Thre things in a mā which
may be likened vnto 3. thinges in
a Smiths shop.

The wit, to a stithie.

The tongue, to a hammer.

Learning, to a gad of Steele.

66 Thre doubtfull questions
which none but Salomon could
resolue.

What was most pleasant & swete in mans
life? He answered, A quiet minde.

What meate was most fit for infants? He
answered, As meate better agreeing
with a childes nature, then his owne mo-
thers milke.

What was the fittest place for a child to be
reposed in, and to take his rest? He answe-
red, The mothers bosome.

67 There

of the Triplicitie of Poetrie.

67 There are 3. causes why old men loue their goods so well. { Because they thinke a great honoz to bee reported to die rich.
The memorie of the actions of their youth, & the infirmities of their present age, maketh them so ill contented, y they are carelesse to prouide for death which they see euen before their eyes, looking to liue still to enioy their goods, til death part them both asunder.

Because they had rather leaue thē to their enemies being deade, thē in their life time be in daunger to their friends for them.

68 Thre sortes of men may be sayd though they say nought. { He that spendeth much and getteth nought,
He that oweth much and hath nought.
He that loketh in his purse & findeth nought.

Because their affection hath ouermaistered their reason.

Because they will not suffer their fancies to be controled by other mens wils.

69 Thre causes why louers discern not the faulces of their friends. { Because (according to the Philosophers) all great motions hinder those that bee lesse : but loue hauing occupied the chiefe and most principal motions of the spirit, troubleth the vertue and originall of the senses, the same beyng the cause (with Plato) why louers are made blinde with the sight of their ladies, and accordyng to the same, the Poets haue fained Cupid without eyes.

70 For 3. causes we suffer the losse of 3. thinges to our great discontentment. { Of our wealth. Because beyng once lost, we seldome recouer it againe.
Of our honour. Because hee that hath lost his good name is halfe hanged.
Of our life. Because we may assure our selues y we shall neuer enioy life againe after we be once dead.

71 There are 3. shewing hoznes to plucke on a cuckolds cap. { A beautifull face in the wife.
A ielous head in her husband.
A wanton eye in a louer.

72 There

The second hundredeth.

- 72 There are 3. very vigilant beasts. { A gose.
A cocke.
A dog.
- 73 Three things bite sore. { An old dog.
A hungry flie.
An vsurer.
- 74 He were best to goe where no man knoweth him. { That sweareth till no man trust him.
That lieth till no man beleueth him.
That borroweth till no man will lend him.
- 75 Three conditions of Abbey lubbers. { To labour till they are colde.
To eate till they sweate
To lie in bed till their bones ake.
- 76 There are 3. dangers of the world. { To ride on a fierce horse.
To saile on the sea.
To liue under a tyrant.
- 77 Three sortes of men which are seldome seene, and hard to bee found. { A friend in aduersitie.
An old tyrant.
A Lawyer that will take no bribes.
- 78 Three things will not proue well without beating. { A walnut tree.
An asse.
A woman.
- 79 Honours change maners in 3. sortes of men. { Merchants, because they forget that euer they were apprentices.
Priestles, because they forget that euer they were parish clarkes.
Magistrates, because they are vnmindfull that they were priuate men.
- 80 Three trades of lyfe which may trauell without passport. { Pedlers.
Tinkers.
Pinstreles.

of the Tripheltie of Poetrie.

81 There are 3. vn lucky beasts
which doe portend and foreshew
of mischief ensuing.

A howling dog.
A screeching owle.
A croaking rauē.

Bookes.

For one saith, this booke is too long, another too short, the 3. of one length, & for fine phrase and stile, the like that booke was not made a great while. It is al lies said another, y booke is starke naught.

Wine.

For concerning the qualities of wine, men are diuersly affected. Ah, this is a hard wine quoth one, it is too swete in my opinion sayd another: nay, nay quoth the 3. mā, it is sharpe and piercing me thinkes. It is a cup of neate wine said the owne r. I said another, it hath a good smacke of the caske, it wil doe a man as much good in his shoes, as in his belly.

Cheese.

For cheese hath diuers tastes in senerall mens mouthes. He saith it is too salt, he saith it is too fresh, he saith it is too hard, he saith it is too new. It is too strong of y runnet saith he. It is saith another not strong enough for mee. It is sayd one as good as can be: Hereof no two of any ten can agree. So that, No booke, no wine, no cheese, be it good or bad: But praise and dispraise it hath, and hath had.

83 Three things of small continuance:

A wonder.
Vaine glory.
The remembrance of a stranger.

84 There is great folly shewed in these 3. things.

In fishing before the net.
In vaunting before the victory.
In reckoning without the host.

85 It is no deede of charitie to giue any thing vnto three sortes of beggers.

Unto counterfet beggers, which say they are lame & diseased, when it is neither so nor so.
Unto couetous beggers, which hauing their bottell and dish filled with drinke, and their scrippe and wallet stuffed with victuals, yet they wil craue at the next doze they come at.
Unto proud beggers which will take no kinde of almes but money.

The second hundredeth

86 Three things are proud in 3. places.

A cocke on his dunghill.
A dog at his maisters doore.
The good wife at home amongst her maides.

87 A man need not go a borrow-
ing to his neighbours that hath
these 3.

A litle land well tild.
A litle house well filld.
A litle wife well wild.

88 Three of the greatest beastes
are afraid of 3. very small beastes.

The lion of the cocke.
The eagle of the beetle.
The whale of the swordfish.

89 Three sortes of men are like-
ned unto 3. kind of beastes.

The flatterer with the Cameleon, for as a
Cameleon can turne himselfe into all co-
lours saue white, so will a flatterer change
himselfe into all helmes saue honesty.

The backbiter vnto the basiliske: for as the
Basiliske doth kil a man a far of by sight,
so a slanderer doth kill a man a far of be-
hind his backe with his tongue.

The Envious man vnto the Viper: for as the
Viper doth kill her dame by gnawing out
her guts, & afterward doth sting & poyson
others, so Enuy doth consume him in who
it is byed, & afterward hurteth others.

90 A birchin bryome consisteth
of 3. things fit for correction.

Twigges, belonging to Scholemasters for
the correction of small offences.

A staffe, belonging to masters for the pun-
ishing of greater faults.

A withe, belonging to magistrates for the
erecution of traitours, felons, murderers,
and such like.

91 Three things are very easie.

An easie thyng to finde a staffe to beate a
dogge.

An easie matter for him that is willyng to
inuent an excuse.

An easie matter to giue god counsell.

92 Three things are directed by
destinie.

Wedding.

Hanging.

Thyrning.

of the Triplicitie of Poetrie.

- 93 Three still things are dangerous for the most part. {
 A still fellow, for he commonly is subtil and crafty.
 A still water which is deepe, and therefore dangerous.
 A still sowe, for she will eat by all the drasse.
- 94 Three things to be auoided by a wise man. {
 Hope of things impossible.
 Sorow, for things unrecoverable.
 Feare, of things ineuitable.
- 95 Three things can suffer no fellowship. {
 Lone, for a louer hates his cozrinal.
 Lordship, for hono: is impatient of compere
 An Heremite, for he seeketh to abandon the company of men by seeking desert places.
- 96 The Papists did vse to curse with 3. things. {
 Bell.
 Boke.
 Candle.
- 97 Three things are deerele bought. {
 Wit gotten by experience.
 Fame wonne by death.
 That which is obtained by praier & request, for one man cannot entreat another with out bashfulness or blushing.
- 98 Three things are not to be regarded. {
 The great vanities we see with our eyes.
 The great wonders we heare w our eares.
 Great sorowe when we conceiue it in our minds.
- 99 There are three very strong things. {
 Gold, for there is no place inuincible, wher in an asse laden with gold, may not enter.
 Lone, because it prouoketh vs to aduenture our goods, life, renoume and all.
 Labour, because it ouercommeth all things.
- 100 God made 3. places for 3. purposes. {
 Heauen, for the good.
 Hell, for the wicked.
 Earth, for both.

Deo trino & vni sit laus, honor,
 & gloria, Amen.